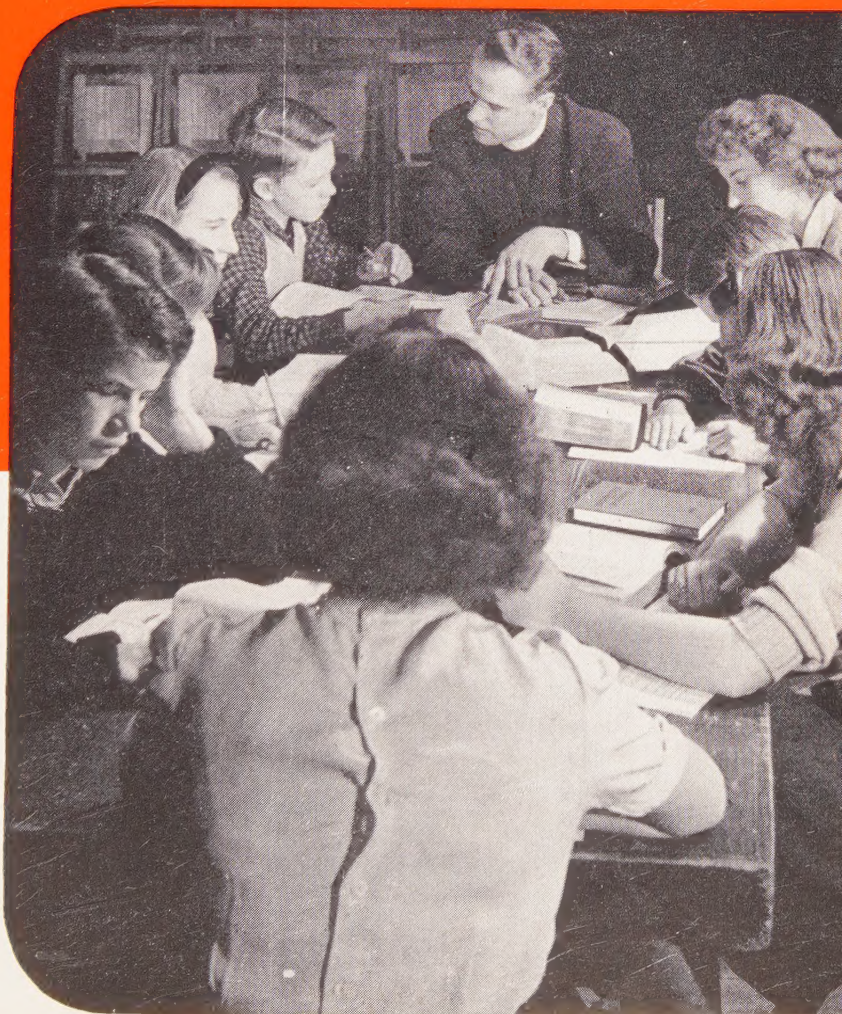


The LUTHERAN



STUDENTS

Teen-agers are completing their study in preparation for confirmation soon

Vol. 33, No. 23

MARCH 7, 1951

5 CENTS



\$ 5 for the Refugees

A SHABBILY DRESSED STRANGER stopped at the parsonage this morning. After ascertaining that this was the Lutheran parsonage, he handed the pastor's wife a five-dollar bill. The conversation went something like this:

"Will you give this to the preacher, Missus, and tell him that I heard Dr. Franklin Fry on the radio yesterday?"

"I'll be very happy to give it to him," said the pastor's wife, "but who is giving it, and what is it for?"

"It doesn't matter who I am," replied the stranger. "Just tell the preacher that one who knows what it means to be cold and hungry heard Dr. Fry on the radio and wants to give something to help out a little. I'd give more, but that five dollars is all I have."

My wife hurried to the phone to call me. I was in my study in the church next door to the parsonage. She told me of the gift. Hoping that I might speak with the stranger, I put on my hat and coat and hurried out.

I saw the man going up the street, and started after him. But something held me back. I didn't have to see him. I knew who he was. Don't we all know one another, we who bear the Name of Christ?

—ADAM E. POLCRACK



The LUTHERAN

News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders

Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, \$2.50 a Year. Copyright, 1951, by United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879

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Next Week: THE CHURCH CROSSES A FRONTIER - By Carl G. Karsch

THE CHURCH IN THE NEWS

Churches quiet on military training

When U.S. government officials tried to get a universal military training law through Congress just after World War II, practically all church groups opposed them.

"We strongly oppose the adoption at this time by the United States of compulsory peacetime military training before it has undertaken, through international agreement and action, to make such training unnecessary," said the Federal Council of Churches in 1945.

In 1951 most Americans thought the training had become necessary. Only a handful of church groups registered opposition to the draft bill now being debated in Congress. Roman Catholics weren't against the draft, but wanted a civilian committee appointed to work with leaders of the armed forces to reduce "the moral and religious hazards" involved in drafting teen-agers.

The Congregational Christian council for social action thought universal military service should be adopted for "a temporary period of not more than two years." Congress should restudy the question in 1953, proposed the council's director, Dr. Ray Gibbons.

The Church of the Brethren, Mennonites, and Quakers—traditionally pacifist groups—opposed the draft plan at Senate committee hearings. Dr. Gilbert F. White, president of the Quakers' Haverford College, said "the more we rely upon force the more we narrow any moral superiority which we as a nation may have."

Revival of religion

There was no doubt, thought Associated Press writer George Cornell, that Americans were paying much more at-

tention to religion than in former days. Hundreds of American newspapers last month printed in part or in full the three lengthy articles in which Mr. Cornell presented his evidence.

There are more students for the ministry, Mr. Cornell discovered. Sale of Bibles has doubled in 10 years. A "Town Meeting of the Air" on religion in January brought the most fan mail in that radio program's 16-year history.

Colleges and universities are increasing the number of their courses in religion. Church attendance is going up and offerings are the largest on record. More new churches are being built than ever before.

Church representatives are speaking out on social questions more than in the past. They testify before government committees and commissions on what they think ought to be done in public matters. Mr. Cornell quoted Dr. F. Eppling Reinartz, ULCA secretary, that it was "almost inconceivable" a decade ago for his church to consider making an overture to the U.S. president or Congress. "It isn't any more," said Mr. Cornell.

Billy Graham is expecting

Crowds coming to listen to traveling evangelists are nearly at an all-time record, Mr. George Cornell had stated in his Associated Press series last month.

The evangelist who draws the biggest crowds, Dr. Billy Graham, didn't think last month that a real revival had yet begun in America. But it will come. "We are on the verge of the greatest outpouring of revival the world has ever seen," he told a Youth for Christ convention in Los Angeles.



"SCHOOL FOR CHRISTIAN LIVING"

Four hundred church people in Portland, Oregon, were holding 10 weekly class sessions during mid-winter to study Christian principles in relation to personal and world problems. Their instructor at one session was Oregon's Senator Wayne Morse (center)

Book sales increase

American publishers had been converted to the belief that books with definitely Christian themes have a fine chance of becoming best sellers. The 1950 list had been more successful than the '49, although it had no such phenomenal runaways as Lloyd Douglas' *Big Fisherman* or Msgr. Fulton Sheen's *Peace of Soul*. It did have Robinson's *The Cardinal*.

Bible personalities would be plentiful in the 1951 books, hopeful publishers announced. King Solomon will feature in a Vardis Fisher novel entitled *Valley of Vision*. From Victor MacClure is coming a story about Mary of Bethany, entitled *A Certain Woman*. *The Daughter of Jairus* was one of the early 1951 arrivals (Feb. 7).

Cardinal becomes novelist

New York's Roman Catholic Cardinal Spellman had become a fiction writer. He authored *The Foundling*, scheduled to be

the June Literary Guild selection, about a Protestant child abandoned in a New York cathedral. Roman Catholic coloring shows up in a half-dozen other books, such as *The Left Hand of God* (which got on best-seller lists a few weeks after publication), *The Nine Days of Father Serra* (due this month).

Trials and troubles of the Protestant clergy would be expounded in such concoctions as Faith Baldwin's *The Whole Armor* (published last month), *The Brand New Parson* by Sara Jenkins. Spiritual turmoil of assorted laymen is described in *A Miracle for Caroline* (about a woman who got a chance to live her life over again), *Oh Watchman!* (about a wounded soldier who refrained from committing suicide).

The Unitarian publishing company, Beacon Press, had done extraordinarily well with Paul Blanshard's critical study of Roman Catholicism, *American Freedom and Catholic Power*. Even though

the book was banned from advertising columns of many newspapers and bookshelves of many stores, it made best-seller list. Beacon Press intended to try again in 1951 with a new Blanshard production, *Communism, Democracy, and Catholic Power*.

Another 1951 book likely to be reviewed unfavorably in Roman Catholic periodicals is *Democracy and the Churches* by James H. Nichols. Influence of the churches on the development of democracy is studied. The Blanchard and Nichols books are both due in May.

Czech Communists drive wedge

Most of the Roman Catholic bishops in Czechoslovakia had refused to compromise with the Communist government. But at least one, Antonin Eltschkner, took the oath of loyalty to the government in 1950. He is not in charge of administration of any diocese, but has power to ordain priests.

Last month he ordained candidates who had been graduated from the seminary where Communists have placed laymen on the faculty to teach "political and social sciences" according to the principles of Karl Marx.

What the Communists were trying to do, explained Zdenek Fierlinger, Czech vice premier, was what Henry VIII had done in England during the Reformation. Bishops who were loyal to the king ordained priests who refused to recognize the pope. Communists in Czechoslovakia were in position to increase their control over Czech Roman Catholicism without any sharp break with ancient traditions of the church.

Problem in Poland

Poland had moved its postwar boundary westward to take in Silesia and other areas of Germany. Western allies had not



AUTHOR PAUL BLANSARD
Will try again

agreed that the new boundary is permanent. But in January the East German government signed a pact with Poland recognizing the Oder-Neisse line as the official boundary of their countries.

Polish government officials wanted the Vatican to put the five Roman Catholic dioceses in the annexed territory under permanent administration of Polish bishops. The Vatican had given approval for only temporary church government in these dioceses.

There couldn't be any permanent administration, said the Vatican, until there is a peace treaty with Germany. Until then the boundary question is undecided.

In January the Polish government ordered the temporary church administrators to resign. Last month in their place Communist officials appointed five pro-government priests. Poland's Roman Catholic hierarchy ratified the appointments after a conference between Archbishop Stefan Wyszyński of Warsaw and the Polish president, Boleslaw Bierut.

The Lutheran

Want Baltic Legion DPs admitted

As Soviet armies engulfed the Baltic states in the last year of World War II, Estonians and Latvians were enlisted by the Nazis to form an army to keep Communists out of their homeland. After their defeat many of these soldiers escaped to Germany and are in DP camps.

They can't come to the United States because of the McCarran Law, which bars from immigration anyone who ever belonged to a Nazi-sponsored organization. This month strong pressure was building up in the U.S. House of Representatives for revision of the McCarran Law to allow immigration of people who were forced to become "nominal" members of Nazi groups.

The National Council of Churches had agreed at its January meeting to send representatives to Washington to talk in favor of letting members of the Baltic Legion come to the United States as DPs. Dr. F. Eppling Reinartz argued the case in

favor of the Legionnaires at the council meeting.

The National Lutheran Council and National Catholic Welfare Conference are co-operating in the appeal.

South American project

Scattered around South America are more than a million Lutherans—mostly in Argentina and Brazil. Something should be done, thought North American Lutherans, to bring them into closer relation with one another.

Postwar immigration of European refugees into a half-dozen South American countries has created need for the ministry of the Lutheran church in areas where it has not existed before. There are also opportunities for new Lutheran missionary work among nations in Latin American lands.

This month Dr. Paul C. Empie of the National Lutheran Council was visiting Lutheran leaders in Venezuela, Brazil, Argentina, and Peru. He hoped to ar-



ARGUMENT BY REINARTZ

ULC secretary tells National Council's general board about Baltic Legion

range for an all-Lutheran Latin American conference this fall. The Rev. William G. Arbaugh, secretary for Latin America of the ULC Board of American Missions, accompanied Dr. Empie.

The Council agreed on Feb. 1 to establish a Division on Co-operation in Latin America. This Division will form new congregations where they are needed. This is the first time the Council has been authorized to initiate a foreign mission project on behalf of its member churches.



MINISTRY NOT ENDED

Polio in 1948 left Pastor Harold G. Nydahl of Minneapolis (Lutheran Free Church) paralyzed in both legs. He preaches from a wheelchair and travels in it on pastoral visits

Foundations laid for Federation sessions.

Lutheran leaders from overseas were in the United States last month for meetings of study commissions which are planning programs of the Lutheran World Federation assembly in 1952.

From the Netherlands came Dr. W. J.

Kooiman and the Rev. Cornelis Pel. They attended sessions of the Commission on Youth and Student Work held at Carthage College. Dr. Morris Wee, president of Carthage, is chairman of the commission. Among others attending were the Rev. S. W. Savarimuthu of India and the Rev. Hans Peters of Germany.

At Wittenberg College there was a meeting of the Commission on Evangelism and Stewardship. Wittenberg's president, Dr. Clarence C. Stoughton, is chairman. Among Europeans attending was Mr. Charles Delbruck, chief executive of the Lutheran Church of France.

Other study commissions will hold meetings in Europe to plan their part of the 1952 assembly program.

Religion in public schools

Public schools don't like to be called "godless," the American Association of School Administrations agreed last month. It is their business to aid pupils in "developing intelligent and fervent loyalty to moral and spiritual values."

A report to the schoolmen at their Atlantic City meeting said "the public schools can teach objectively about religion without advocating or teaching any religious creed. To omit from the classroom all references to religion and the institutions of religion is to neglect an important part of American life. Knowing about religion is essential for a full understanding of our culture, literature, art, history, and current affairs."

The report to the Association was signed by 20 prominent educators including Dr. James B. Conant of Harvard University and Gen. Dwight Eisenhower of Columbia. It said the schools should "teach much useful information about the important part that religious faiths have played in establishing the moral and spiritual values of American life."



DR. RONALD BRIDGES
New director

Council promotes broadcasting and films

The new Department of Broadcasting and Films of the National Council of Churches was getting underway this month, with Dr. Roland Bridges as executive director. The department is a merger of the Protestant Radio Commission and the Protestant Film Commission.

Others brought into the department recently are Arthur Austin (formerly a production director with NBC), and Richard M. Gray (wrote the dialogue for *39 Steps* and helped J. Arthur Rank direct *The Red Shoes*).

In 1950 the Protestant Radio Commission had produced 2,128 radio and television programs, it announced last month. But only one network gave "Class A" time to a Protestant program.

Only 1 per cent of total broadcast time of seven New York City television stations was given to religious programs, it was reported to the Federal Communications Commission recently. Crime drama got 10 per cent.

And so forth

Two Jewish butchers in New York City had been fined \$10 each for selling meat on Sunday. Since Saturday is their sabbath, they argued, their religious freedom is infringed by the requirement that they close their shops on Sunday.

The New York State Court of Appeals ruled against the butchers, and said that "the first day of the week by general consent is set apart for rest in accordance with the experience of mankind that it is wise and necessary to set apart such a day at stated intervals for both the physical and moral welfare of the individual."

In mid-February the U.S. Supreme Court agreed to review the conviction of the butchers. The case is being pressed by attorneys for the American Jewish Congress.

People going to church on Sundays in Lent can have free rides on Buffalo buses. The Niagara Frontier Transit System, which operates the bus lines, "is glad to make this contribution in the hope that it may encourage attendance at worship during Lent," said Roswell F. Thomas.

Anyone boarding a bus from 5 A.M. to 2 P.M. on Sunday, who tells the driver he is going to or returning from church, is entitled to ride free.

There would be no Roman Catholic effort to prevent the showing of the Rossellini movie, *The Miracle*, in Los Angeles. Msgr. Edward Wade, archdiocesan secretary, said attempts to ban the picture would give it publicity. (And also California has no censorship agency similar to the Board of Regents which prohibited further showing of the film in New York.)

The Lenten rules for fasting won't apply to Roman Catholics in Boston this year—except the rule against eating meat on Friday. People need nourishment to ward off a widespread epidemic of gripe.

World News Notes

Peace propaganda

Polish people with big bouquets of flowers in their hands had lined the streets of Warsaw as delegates to the "World Parliament of Peace" rode by. "The fight for peace is your fight," the parliament told them. "Hundreds of millions of Partisans of Peace hold out their hands to you. They invite you to take part in the finest struggle ever waged by mankind."

In Hungary the leading churchmen had said, "We shall stand side by side with our comrades of the great Soviet Union in fighting for peace."

In the German east zone, Dr. Martin Niemoeller explained last month, Communists say they want nothing but peace and a reunited, unarmed Germany.

In the Soviet Union in late February the Stalin interview (published in *Pravda*, Feb. 17) was reprinted in every paper and broadcast by every radio station. "The wise Stalinist policy of peace" was praised. One paper quoted a Baku oil-worker who responded in these words: "My heart rejoices over Stalin's words . . . we will conduct a policy for peace, fight against war, and strengthen the Soviet Union—the bulwark of peace throughout the world."

Words are louder than deeds

It had been Communists who launched their armies south of the 38th parallel in Korea. Communists of central Europe maintained the world's largest armies. Communists had pioneered in training armed forces in postwar Germany.

But continuous talk about peace diverted the people of Communist countries from thinking about their war preparations. America is the great imperialist war-monger, they were told. In one short

year multitudes of Chinese had been taught to fear the savage and unpredictable power of America.

Americans were tongue-tied when it came to speaking in their own defense. An American periodical widely circulated throughout the world, Henry Luce's *Life* magazine, said communism must be destroyed. An American senator, Kenneth Wherry, talked about "pulverizing Russia." The chief American occupation in 1951 was mobilization of its armed forces.

World shrinks

Europe had moved a few notches nearer America last month. A British bomber crossed the North Atlantic in four hours and forty minutes, not much slower than the sun makes its daily crossing.

At 600 miles an hour, it wouldn't take long to fly from the U.S. to Moscow, or from Moscow to the U.S.

Smaller families

In the old days an American family with eight or ten children wasn't uncommon. People didn't move from one house to another very often. Even without television there was plenty of excitement in the family living-room. Patterns of home life changed slowly.

Now the patterns had changed radically. In all American homes in 1950, the U.S. Bureau of the Census estimated, only about six families out of 100 had as many as four children apiece.

Some of the parents had brought up big families which were now scattered, as children went off to establish homes of their own. But as things stood in March 1950, when the estimates were made, the average American family consisted of 3.6 persons (including parents and children). That was a decline from 3.8 in 1940.

But the number of American families had increased. There were 39,193,000 in 1950. In 1940 there had been 32,200,000. Young couples married during or since the war had moved into their own homes. Of 35,900,000 married couples in 1950, 94 per cent had their own living quarters. The number of married couples living doubled-up with relatives (or in hotels, rooming houses) had gone down from 2,700,000 in 1947 to 2,000,000 in 1950.

Czechs can talk German

Since the Hitler legions had engulfed the Czech lands at the beginning of World War II, anything German had been unpopular among the Czechs. After the war more than two million people of German ancestry had been banished from Czechoslovakia. Books and newspapers in German were forbidden. Czechs tried to forget that many of them knew how to speak German.

Last month the anti-German attitude was disappearing. Czechs were becoming friendly with their neighboring Communist East German brethren. Permission was given for a German-language newspaper to be published weekly, with a daily paper probably to come this month. Shops to handle German-language books will be opened soon.

Germans could come back to take jobs in Czech industry, especially coal mining. They would get full citizenship rights. In communities where they form a majority of the population, they will be entrusted with management of the municipal government.

Trade with Communists

It would be a serious matter for Britain to stop doing business with Stalin. From the British colony of Malaya, for example, 84 per cent of the rubber produced was

being bought by Communist countries (Russia, China, Czechoslovakia, Poland).

Sales of rubber to the Reds had increased in 1950. From British rubber-growing areas the Chinese Communists had bought 80,000 tons in 1950 (27,500 in 1949). Czechs doubled their import of Malayan rubber. Russia received 90,000 tons (105,000 in 1949).

Answering questions in the House of Commons, Colonial Affairs Minister John Dugdale said, "We are carrying on normal trade."

World output of natural rubber last year was 1,700,000 tons. About half of it came from British colonies or dominions.

Africans want independence

Last month the tiny country of Gold Coast had a new constitution. In this British West African colony there has been increasing agitation for self-government since 1945. Many political leaders demanded complete freedom—or nothing. The new constitution allows the natives a greater say in the government—but with reservations.

British authorities hoped Gold Coast inhabitants would be satisfied. But it didn't look as if Kwame Nkrumah—leader of the Convention People's Party—would take this without a struggle. His slogan: "Self-Government now" appealed to students, political adventurers, and racketeers alike. He had promised higher wages for less work, lower taxation, and perpetual prosperity for all—if and when he gets control.

Nor was he without support. Local newspapers loosed a daily torrent of abuse against Britain. Backing of simple folk in the villages was gained by systematic threats. They had to vote for the CPP or their houses were burned down, their property stolen.

THE BIG FREEZE on prices in the U.S. had not produced much more than thin slush. As every housewife knows, price tags in the grocery stores were still being marked up merrily. Stock-market prices in mid-February indicated that investors were not worried about any drastic drop in 1951 profits of U.S. business and industrial corporations.

Only the labor unions were seriously pessimistic. It looked as though the workingman would be the chief casualty of the cold war. While the cost of living increased, wages would be held down.

Spokesmen for labor walked out of a Wage Stabilization Board meeting on Feb. 16 when the board decided that wages would not be permitted to go more than 10 per cent higher than they had been on Jan. 1, 1950. Some basic living costs, such as food, had already gone up more than that.

Labor representatives asked for a wage-increase ceiling of 12 per cent, but didn't want that to include special allowances for health and welfare funds, pensions, holidays. They said such matters should be left open for bargaining between management and the unions. To supervise the bargaining they wanted something like the War Labor Board which existed during World War II.

UNDERNEATH THE DISPUTE about wage levels was the serious resentment felt by labor leaders because they had not been given any place in the top command of the defense mobilization. The United States government was in the midst of the most drastic experiment in its history: clamping controls on the U.S. economy in peacetime. The experiment had been turned over entirely to big business. Labor

had been left on the sidelines.

At the top in the huge attempt to regulate the defense industry was General Electric's Charles E. Wilson. Eric Johnston was Economic Stabilization Director. He and his assistants, General Lucius Clay and Sidney Weinberg, reflect "the philosophy of big business," the labor spokesmen said.

Maybe the experiment in controlling the economic life of a great nation would prove successful, and might continue for a long time. In that case, union labor risked losing the favorable position it had won for itself by hard fighting over the last two decades.

Labor wanted to be protected by having one of its own leaders in the top-level command of the U.S. defense mobilization. By Feb. 20 Mr. Wilson conceded that a labor man should have such a position. He felt it necessary to make a four-minute network radio explanation of the situation to the American public on Feb. 23.

IN THE PROSPEROUS YEARS since the war, labor and management had made great progress in learning to get along with one another. Negotiation of the present contract between General Motors and the United Automobile Workers had been one of the smoothest and most satisfactory incidents in labor history.

But there are plenty of people left who haven't been converted to the philosophy of co-operation. Some are union leaders. Others are in management. If such folks get their chance to run things their way in 1951, there might be a big set-back in American progress toward social maturity. The average citizen would be the fellow obliged to pay the bills.

—G. E. R.

IT'S TIME TO SHARE

RADIO AND TELEVISION THIS MONTH BROUGHT THE AMERICAN PEOPLE A DESCRIPTION OF THE HUNGRY AND HOMELESS REFUGEES IN A DOZEN COUNTRIES



On a coast-to-coast NBC broadcast on Feb. 9, Dr. Fry and Mr. Crews told of things they had seen on their round-the-world flight. Here is the first part of their radio script (copyrighted by the Department of Broadcasting and Films of the National Council of Churches).

THE NATIONAL BROADCASTING CO., in co-operation with the National Council of Churches, presents now . . . "Time to Share!"—the documentary report of a flight around the world, a flight that began on Jan. 3 and ended just four days ago.

Two men made the trip . . . Dr. Franklin Clark Fry, president of the United Lutheran Church in America, and Albert Crews, director of Radio and Television for the National Council of Churches. Their assignment: to bring to you a first-hand report of the problem of refugees all over the world.

This is their story . . . This is a matter of life and death. And it's yours—to give, or to take away.

Lent is "One Great Time of Sharing" in most of the Protestant churches of America. Offerings are being given for a world-wide program of church relief for refugees.

Lutherans aid the refugees through gifts of money for Lutheran World Action and gifts of used clothing, shoes, and other supplies through Lutheran World Relief. Besides direct aid for the needy, long-range projects for resettling refugees are financed by Lutherans. Many DPs have been brought to Canada and the United States. Refugees have also gone to Argentina, Australia, and many other lands.

The Lutheran World Action goal for 1951 is \$3,300,000. Most of the money is for rebuilding the home life and church life of victims of World War II. Our church leaders are eager that the full World Action goal shall be reached no later than May 31.

FIRST . . . the itinerary! (ROAR OF DC-6 TAKING OFF). First to Japan, emerging now from the crush of war! . . . Korea, where the icy hills are scorched with artillery! (PLANE ROAR) . . . Hong Kong, last western stronghold on the edge of China! Burma, still in the toils of civil war, fearful of her neighbor to the north!

India, struggling to feed her starving millions . . . Pakistan, acutely conscious of its new government and trying to build a country under it . . . The Arab states

with their proud, hungry peoples . . . And Israel, creating a new world in the historic hills.

Greece, facing new problems under its ancient Doric columns . . . Germany, where millions stand in the ruins of war.

IN EACH OF these countries the team visited refugee camps, looked at conditions, talked with people, conferred with heads of governments, searched out the facts. Before you hear those facts you need to know one thing first. And the man to tell you that is Dr. Fry.

DR. FRY: During the next five weeks, Protestants and Eastern Orthodox churches all over America will be asking you for funds to support the church's program of overseas relief, rehabilitation, and inter-church aid. Because you'll be asked to give, you are entitled to know the purpose of that giving, and the need it is intended to meet. It was for this precise purpose of determining those needs that we have made this trip around the world.

MR. CREWS: Those of us who are concerned about overseas problems know something of these needs. Our workers in the field send us continuing and detailed reports. We are told the needs in dollars and calories and tons.

But human misery can't be set down in a column. Hunger can't be measured in calories. Loneliness can't be reduced to dollars. These things you have to see for yourself. We have seen them, and the sight of them will be with me the rest of my days. We can't give you a detailed report on 13 different countries. What we hope to do is to give you an idea of the *character* of the problem, the *scope* of the problem, and our ideas of how we Christians can help to *solve* the problem.

PROBLEM NUMBER ONE—Hunger!

To you—that's only a word. You've

been hungry—yes. That's natural and healthy. But you've never known hunger. Not as we've seen it in the last five weeks.

At Rennie Mills Refugee Camp in Hong Kong, Chinese men and women were clawing over the garbage thrown out from the camp kitchens! In Calcutta men and women pushed and shoved like snarling animals to get in line for one cup of powdered milk! And in Korea—perhaps the worst of all—old men squatted by the side of the road, too weak to go any farther, almost starved for food. We asked President Syngman Rhee in Pusan about his people in Korea, and this is what he told us.

PRESIDENT RHEE: "A countless number of them are dying daily from hunger and cold. Our cities, towns and villages are full of these poor suffering humanity. Everyone—poor and rich alike—keep his door wide open to welcome the sufferers who come and occupy any little space in their houses.

"Just imagine, two-thirds of North Korea's population of nearly 10 million people have deserted their homes and fled to the south. More than half of the entire peninsula has been occupied by the Communist invaders and many refugees are still streaming down to the southern tip of it. We are trying our best to feed and clothe them, but where can we get sufficient supplies to meet the need and mitigate suffering?

"I appeal to all our friends, good men and women the world over, to come to our aid whenever they can, as fast as they can so that many poor and helpless lives can be saved. Now is the time to relieve us!"

HUNGER STALKS the choked roads in South Korea tonight. Hunger paves the sidewalks of Calcutta streets. There, children walk with bellies bloated for want of



AMERICANS SHARED WITH THESE YOUNGSTERS
Lutherans sent food supplies to German children

food. There people die each day of slow starvation.

In New Delhi we talked with K. M. Munchi, Minister for Food in Pandit Nehru's cabinet. We asked him what the coming months might bring, and he told us . . .

DR. MUNCHI: "During the last four or five months, India was besieged with a series of natural calamities. The result has been that about 5.5 to 6 million tons of food grains have been lost or destroyed. That 6 million tons is one-seventh of the total annual produce of the country.

"This has put a tremendous strain on the food economy of the country. We have had to strain every nerve to buy food grain from foreign countries. We have also asked the United States to give us 2 million tons more and to give shipping facilities which might enable us to bring the food grains to India so that we may be able to tide over the tremendous difficulties which face this country next year!"

WHILE PEOPLE are starving in India and Korea, millions of other folk in other countries we visited are living so near the

subsistence edge that they are easy prey to disease and epidemic. In Burma, in Pakistan, in Jordan—the margin of calories between life and death is thin indeed. And so we say, the greatest problem is hunger!

PROBLEM NUMBER TWO—Clothing! This is the second of man's basic needs. The same for refugees. In the warm countries, the need is less acute. There it is a matter of decency. But in the cold countries, it is a matter of life and death. Cold is a bitter, stubborn enemy.

And again, Korea is the worst. Millions of people have taken to the road with nothing but what they can carry on their backs. Any GI can tell you about Korean winters.

And its cold at night on the hills of Bethlehem. There's one cave there with 16 families in it . . . more than 100 people . . . and no central heating. A little five-year-old Arab girl stood within a mile of where Christ was born and tried to tell us about it. But she couldn't speak for shivering.

It was cold in Berlin last week too. Germans who had fled from the East

Zone talked to us outside their barracks and shivered in their threadbare clothes.

In the Biblical town of Sidon we watched refugee children being taught in an open field. They shouted their lessons in unison to help them forget how cold they were. (CHILDREN CHANTING)

IN TOKYO we saw Japanese orphanage babies bundled into comforters made from Church World Service cloth, to keep them alive in the heatless rooms. And here is what one little Japanese orphan had to say in the best English she knew how to use.

JAPANESE GIRL: "We are so grateful for sending many foods and clothes and medicines for us by your members. We are very happy to receive them. Thank you very much. Orphanage Tokyo Inkien Halko Kameo."

The next time you put on a warm coat to step out into the winter air, remember this. Clothing is a problem for refugees!

PROBLEM NUMBER THREE—Shelter! Not homes, mind you. Just shelter. Just something over your head to keep the rain off. Or the snow out. That's the kind of shelter we're talking about.

Chinese Nationalists in Hong Kong camps are living in mud huts they've made themselves. We saw Karens in Rangoon sleeping in university classrooms at night and living in the open by day. There are tens of thousands of Arabs, Greeks, Hungarians, Romanians who have lived in tents for more than two years, often in below freezing weather. And families living in barracks where not even a blanket hangs up to separate one family from another.

And in Pusan, within the last four weeks we've seen thousands of Koreans with no shelter at all! Yes, shelter is now, and will be for many months to come, a major problem!

HEALTH ALSO is a major problem! The refugees in most camps are teetering on the brink of illness. Undernourishment, bad housing, exposure breed disease. So do dirt and polluted water.

Two weeks before we arrived in Karachi in Pakistan, 27 people died in one camp in one night, when the temperature dropped to 36 degrees. That's still four degrees above freezing, but even that little exposure caused wholesale pneumonia and influenza.

Everywhere we went, camp directors lived in constant dread of epidemics. On the case of *anything* can spread to a hundred over night and a thousand in 48 hours. In New Delhi, Raj Kumari Amrit Kuar, Minister of Health. On this matter of health, she said this:

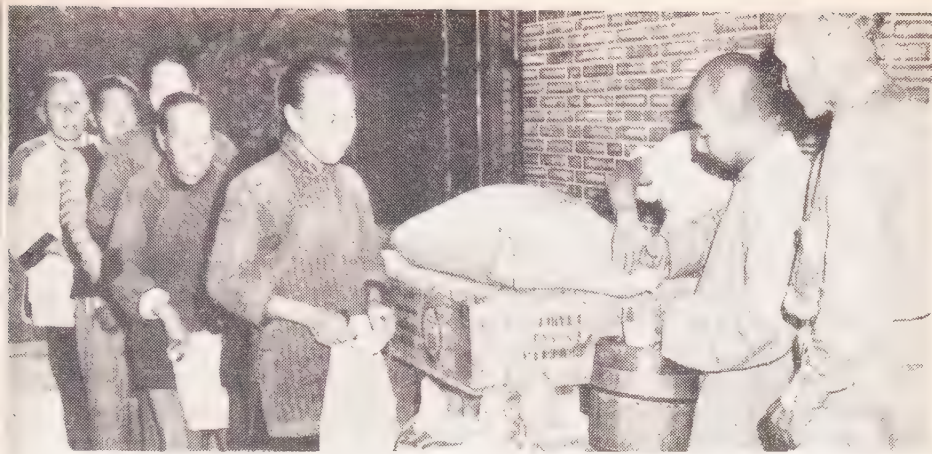
DR. RAJ KUMARI: "I am in daily contact with sick and suffering humanity and I am often frustrated because of my inability not so much to cure people as to prevent them from falling ill. And in the matter of prevention, food and shelter occupy a tremendously high place.

"Today the little children of this country are just dying for lack of milk. Only yesterday I had a letter from a refugee camp telling me that the next generation of refugees in this camp are going to be blind, simply because they have not got enough nourishment and all are suffering from night blindness.

"Therefore, anything in the way of food, in the way of milk for our children and for our pregnant mothers, and anything that will restore life to what is today a starving country is going to be extremely welcome."

WHAT ABOUT FAITH and hope, Dr. Fry? These things are important.

They certainly are. And the lack of them is an appalling problem to refugees. People need something to tie to, some



RELIEF SUPPLIES PROVIDE THIS FOOD RATION
Chinese got gift of grain from America

thing to believe in, something to look forward to. And the less they have, the greater is their need for faith and hope.

Everywhere we went we saw that demonstrated. In camps where only the physical needs of refugees were cared for, we found apathy, discontent, or the slow dry-rot of moral disintegration. But in camps where the spiritual welfare of refugees was considered, it was a different matter. The Christian peoples we met had something to believe in. And this gave them hope when they could see no hope from any other source.

I'll remember for a long time the faces of some of the orphans we saw in Japan having their Sunday school. Hope shown in their faces and in their raucous little voices as they sang their Sunday school songs. We made a record of it. Listen.

(CHILDREN SINGING) These war-orphaned children are being brought up in Christian surroundings, and they have a faith.

We found the same kind of spirit in Rangoon where a refugee in the Pegu camp told us . . .

"In the Taungthugon and Sandori camp we are roughly two thousand refugees. About two hundred families are disarmed coolies who are receiving two-thirds of their pay, that is 60 rupees a month. A hundred and fifty families are civilians who lost almost everything except God.

"With the exception of a few, all are Karen Christians. About one hundred were baptized, many of them from non-Christian families. And many lives have been changed."

That kind of spirit pulls people through even the most difficult times. Mr. Ben Gurion, the Prime Minister of Israel, made an interesting comment on this business of faith and hope. Speaking of his own people, he told us . . .

"The title-deeds of our renewed spiritual and national life are a reminder to all that faith and hope must not perish, and that there is a reward for indestructible belief in the validity of human values."

Yes, right along with food, and clothing and shelter . . . people need a faith!

Sweden is Full of Lutherans

By STEWART W. HERMAN

But the Church of Sweden—although it enrolls nearly the whole population—has not had much influence on political or social life

REALISATION! REALISATION!

The spelling is not British or French but Swedish. Stockholm's shop windows were plastered with the word. The meaning was obvious even to an American: mid-winter clearance sales were in full swing. Merchants were tracing that immemorial pattern of commerce whereby stock on hand is converted into cash so that the cash can be converted into stock.

Gradually the word produced a strange effect in me. There is no doubt that repetitious mottoes—like "Think" or "Smile"—carry a strong power of suggestion, and if taken seriously, have their salutary uses. In Stockholm, therefore, I found myself making a deliberate effort to *realize*.

MY INVENTORY OF KNOWLEDGE about Sweden, in spite of several visits, is superficial. What could I realize? Some things I had known but half-forgotten. Take the left-handed traffic for instance. It became a *reality* again. Drivers keep to the left. Pedestrians walk to the left. Even revolving doors revolve to the left.

At first it was merely confusing. Then I felt awkward and out of step with the world around me. Do Swedes feel equally ill-at-ease in a world of "right-handed" people? (I almost said "right-minded!")

By sheer effort of will I tried to feel at home. After all, Sweden is a predominantly Lutheran country. In America we usually can't imagine a bulk of Lu-

therans without visualizing them inside a church on Sunday or at a Reformation rally. But here in Sweden, I told myself, the buses and streetcars, the restaurants and theaters are full of Lutherans. The hockey rinks and the hospitals, too! Practically nothing but Lutherans. I went to hear the Stockholm Symphony Orchestra one night and *realized* that a Lutheran orchestra was playing to a Lutheran audience.

What does it really mean? Anybody who imagines that the Lutheran Church runs Sweden simply because 99 per cent of all funerals are conducted by Lutheran pastors is deluding himself. In fact, the Church of Sweden has little or no direct influence on a predominantly Socialist government, and is the target of a steady barrage of criticism by a hostile press which includes Stockholm's biggest and most important daily newspaper. Christian participation in government often stems from the small "free church" bodies rather than the state church.

THE SITUATION FINDS an interesting parallel in the history of relations between church and state in England. At Uppsala I discussed this similarity with Archbishop Yngve Brilioth who knows England intimately and has old ties of friendship with the Church of England. The Church of Sweden (the name Lutheran does not appear in the title), owing to the fact that the bishops stand in the unbroken line of apostolic succession, is in full communion with the Anglicans.

Dr. Herman is director of the Resettlement Service of the Lutheran World Federation.



ARCHBISHOP BRILIOTH
What can be expected?

In the last century England had a strong non-conformist movement—Methodists, Congregationalists, and so forth—which actively championed not only the spiritual but also the social interests of the laboring and lower middle-class groups. Consequently it has often been said that the Labor Party grew out of the chapels rather than the church. Today this party is in power. Men from the free churches rose to positions of influence, modifying considerably the antichurch sentiments of revolutionary socialists.

The difference between England and Sweden seems to be that these developments in Sweden—so far as the church is concerned—are lagging behind those in

England by a full generation. The Church of England, by its efforts to grapple with social problems and reach the industrial masses, is now regaining much lost ground, whereas the preaching of the free churches—because they became “respectable”—has lost its punch and its top leaders. In Sweden it cannot be said that the free churches have yet reached the summit of their power in state affairs.

Very shortly there will be a new set of laws which will give to the free churches an equality which unfortunately they have never had. Then it will be seen whether or not these bodies will forge ahead or—having been given their freedom—perhaps lose much of their forward drive. Even today the free churches seem to have stopped growing, although the Pentecostal sects are very much alive.

AS FOR THE Church of Sweden a serious question presents itself: what of the future? A notable step was taken in the recent issuance of a pastoral letter, signed by all the bishops, on sexual problems. It is the first time in many years that the church has taken such a bold stand on public matters and the hostile press promptly challenged the right of the church to enter this “social” domain!

Nevertheless the statement has been widely hailed for its positive contribution to the establishment of Christian standards of conduct and behavior. Is this a token of the position which can be expected of the new archbishop?

In spite of a relative silence, it must not be assumed that the Church of Sweden has no social conscience. Its acts of charity have been considerable, certainly infinitely greater than those of the dominant churches in Italy or Spain, to whose state-church systems it has sometimes been compared. If anything, this humanitarian work, which is supported

largely by good members of the Swedish church, errs on the side of a leaning over backward to avoid all appearances of "family favoritism."

In view of the enormous destruction in Lutheran church areas in Europe and the huge quantities of Lutheran refugees, for example Swedish "neutrality" can be understood only in the light of Sweden's determination to show her general good will to all who are in need.

IN THIS CONNECTION, some apparently irrelevant incidents come to my mind. First, the obvious satisfaction of a Socialist government official when he referred to the importation of 5,000 Italian mechanics. In Italy itself, as I know, there is practically no possibility of employment and no social provision—except internment—for indigent refugees! Secondly, the formal refusal of Sweden to vote for the UN resolution declaring Communist China an aggressor in Korea.

To be sure, this refusal has aroused a terrific public outcry in Sweden but the fact that it occurred is symptomatic of Sweden's exaggerated reluctance to commit herself. Thirdly, the political nature of parish elections whereby pastors are frequently chosen because of their political views or, as has happened, half of the local church council consists of active Communists.

TO MY MIND these things suggest that an inherently firm and strong Christian majority is in danger of permitting itself to be bullied and shouted down by a vociferous minority of those who, it must be supposed, are bent on the destruction of the church.

But the Church of Sweden is a slumbering giant. Its theological leadership in recent years rises like a plume of smoke and flame from covered fires which, when stirred up, could provide tremendous energy for enfeebled churches of Europe.

MAN TO MAN

By RUSSELL L. DICKS

Men and women of the church should make a practice of going out to call on men and women of the community. But there should be careful training for it



INCREASINGLY WE ARE recognizing that the minister must have help from laymen if pastoral calling and visiting are to be done on behalf of persons who most need them. And laymen can do such work once they recognize the significance of it, and once they build up their confidence in

what has been called "the sacrament of conversation."

Recently a woman speaking of her church said, "I don't feel as if I belong to that church. The chairman of the finance committee even sent me a letter about my pledge. I wanted to write back and tell him I wouldn't give anything if they didn't care enough about me to come and ask me for it. The minister is friendly

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enough, but not the members."

This is an all too frequent problem. It is easy to ask, "What has she done about making herself acquainted?" A great many people must be approached and drawn into the life of the church through personal contact, for they cannot take the initiative themselves.

I believe each church should have a group of selected laymen who will agree to make from two to six calls each week and who will come together once a month to share their experiences and engage in further study. Some who start such work will drop out, but others will be found to replace them.

Some will want to do only one type of calling; others will want to do another. My own feeling is that it is preferable for a given person to call upon a variety of individuals for the greatest helpfulness and the greatest satisfaction to himself.

THERE ARE EIGHT different types of calls that need to be made regularly in the church. Seven of these can be made by laymen.

They are: to the dying, the bereaved, the sick, the alcoholic, the shut-in, the aged, evangelistic calling, and routine calls. A routine call is one in which no stress or suffering is known to be present at the time of the visit.

Laymen can make all of these calls except the one upon the dying, and even there friends often share with a family a part of the task of sitting out the long hours with a dying person, especially if the death takes place in the home.

The minister usually makes one or two calls upon a grief-suffering person after the funeral, but that is not enough. It has been pointed out in the book, *Ye Shall Be Comforted* (Rogers, Westminster Press), that the average person needs from six to twelve hours of someone's

listening time, someone who is *understanding* and *unhurried*.

THE SHUT-IN needs to be seen at least every week and often more frequently if the calls are to be meaningful. This is also true of the older person. In evangelistic calling from three to six calls are required when such work is done properly. A chronically ill person or one going through a long convalescence needs to be seen once or twice a week. If a person who is suffering from chronic alcoholism is to be helped, he will need at least 100 hours of someone's time.

Who is to do all this unless a group of consecrated laymen, whose own lives are creative and happy, share their spiritual health with those less fortunate? The pastor does the best he can, but he can give little more than a third of his work time to this task.

There is an art to effective calling in the name of the church, and we are now able to describe it and pass on our understanding to others. This art turns upon the recognition that suffering increases a sense of isolation, of being alone, of being without friends. As this feeling strikes and increases we feel that even God himself has forgotten us.

If someone who is disciplined, quiet, and understanding comes to us, and avoids being sentimental, and yet lets us know the strength that comes from supportive friendliness, we are helped tremendously. The fact that such a person comes in the name of Christ and the church, even though he says little about that fact, causes us to be impressed and to feel grateful.

I remember a man who was a shut-in and who had not been a member of any church since he was a child. He sent for me one day and said, "You folks at that church have been so good to me that I

want to become a part of your congregation." His attention had been caught for the Christian fellowship. We had remembered him when others forgot.

THE MOST SIGNIFICANT underlying factor that makes for effective calling is friendliness and a mastery of the art of listening. This actually is "the technique of friendliness." There are no simple rules to govern calling, or what many describe as "visiting," a term which I dislike for it belittles the significance of the task. Calling requires courage, devo-

tion, discipline, and a sense of humor, but the spiritual satisfaction is great. My students constantly report, "This call helped me more than it did the one I was calling upon." Of course it did. Friendship is a two-fold blessing.

Dr. Dicks is author of a guidebook on calling, entitled You Came Unto Me. It can be secured from the author for \$1 at Box 4802, Duke Station, Durham, N. C. He has also written a six-lesson series of instructions in calling which is useful in training laymen for this work.

EVIL CAN'T BE OUTLAWED

By RAYMOND T. STAMM

It isn't enough to pass laws against sin. God delivers us from evil by making us new people by the redemptive power of his love

IF PETER ON THE MOUNTAIN of the Transfiguration had been able to catch sound with a net of magnetic wire, he might have said to his Lord: "It is good for us to be here. Let me make three records, one of you and one of Moses and one of Elijah."

How we wish we could thus hear every word that was spoken during that memorable preview of the glory of the Cross. We can infer from the biblical record what objections the great Lawgiver and the great Reformer of Israel might have made in the days of their flesh to crucifixion as a method of delivering the world from evil.

But let us suppose that Moses had spent the intervening 13 centuries on some

celestial Mount Hermon observing the continuing frustration of his Law because of the weakness of human nature, and that Elijah's chariot had taken him far above Mount Carmel to the heavenly Mercy Seat, there to reflect for 900 years on the cruelty of his purge of the Baal-worshippers, and on the short life of even the most miraculous reform by force.

May we not imagine these ancient heroes of faith and conscience turning to Jesus and confessing: "Law and Reform are of good intent, but the flesh is weak. There is no other way than the Cross of love and forgiveness." Then they would turn to Peter and James and John and point to Jesus, saying, "This is God's beloved Son. Listen to him, even though it be a Cross of which he speaks."

Listening to God's beloved Son involves much more than just hearing. In

This is the eleventh in a series of studies of the Lord's Prayer. Dr. Stamm is a member of the Gettysburg Seminary faculty.

the very act of receiving God's grace-gift of power to become his sons through faith in Christ, we are thrust into the vineyard of his Kingdom to work with him in delivering this world from evil.

Without the participation of each generation in the creative process of salvation, the Cross of Jesus would have become a mere historical memory. It would be like electricity without transmission lines and motors. There would be small comfort in knowing that, once upon a time, Christ came and broke the power of sin and death, if that power were not being broken in our own hearts.

Unless we are actually living the new faith-life in Christ, all this high talk about a new age that has "burst upon" this world of sin and death with the resurrection of Christ is bound to lead us into the worst temptation of all. This is the temptation to be a saint in theory while remaining a sinner in practice.

WISDOM THEREFORE BIDS US consider prayerfully how God delivers us from evil, what is his part, and what is ours, in the process. History shows how many ways of salvation have been tried out by men. Some of them help, but others do more harm than good. All of them must be judged in the light of the Cross.

God's ways of delivering us from evil are past all human understanding. Sometimes he acts directly, sometimes through human agents—as when Paul's friends let him down from a window in a basket to escape from Damascus. In one case deliverance appears as God's sudden intervention. In another it is the long, slow, mysterious outworking of a complicated network of causes and effects.

When we work with God, we discover that his ways of delivering us from evil are part and parcel of his process of building his kingdom on earth as "it is

in heaven. He has it in his power at any time to remove or restrain the evil-doer.

But sometimes his plans call for *not* removing the cup of suffering from us. Then he suffers its evil with us.

Through it all, he is teaching us how to circumvent, prevent, and overcome evil with good. Learning thus to work with God is the only genuine religious education.

SINCE NO MAN is independent of God, the wicked man is not exempt from having to live, and move, and have his being in Him (Acts 17:28). This means that all God has to do to deliver us is to withdraw the breath of life from the physical body of "the evil one." That is man's favorite method.

From the days of Cain, his spontaneous prayer has been that his enemies may turn back, stumble, and perish at God's presence. We want to see them broken on the wheel of fortune, or blown away and burned like chaff from the village threshing floor.

We prefer to have God make short work with the tyrants who kill, steal, tell lies, and torment us. Christ's command to pray for the *salvation* of our enemies is the hardest of all his sayings.

When we see the sudden calamity of a wicked man, we are tempted to conclude that his death was a direct intervention of God on our behalf. Thus Jeremiah interpreted the death of Hananiah, whom he regarded as a false prophet (Jer. 28: 1-17). Peter took the same view of the sudden death of Ananias and Sapphira, whom he had judged guilty of lying to the Holy Spirit (Acts 5:1-11). Peter should have remembered that his Lord had given *him* more even than a *second* chance.

ALTHOUGH WE are forbidden to conclude that the death of a particular in-

dividual was a special judgment of God on a specially notable sinner, it is true that the termination of a bad man's physical life is, in a sense, a deliverance of his victims. But it is not a complete deliverance, for the dead man's evil influence lives after him.

Moreover, death only transfers the soul of the evil man elsewhere, leaving God's purpose for him still to be worked out. Fear of physical death may act as a deterrent. But the God and Father of our Lord Jesus Christ cannot be satisfied with that. His purpose is to develop persons who will love him with the perfect love that casts out fear.

THIS MEANS THAT LAW, in so far as its sanction is fear, can be only a slave-attendant to lead us to Christ. During the kindergarten stage of a man's spiritual development, law does serve to restrain and thus to deliver us from evil.

But we need to understand what law can and what it cannot do. When confronted by wicked men and by the evil things they are doing to degrade and threaten our lives, the first thing we say is, "There ought to be a law." The trouble is that a law and its effective enforcement must wait upon an aroused and sustained public sentiment.

The lawmaker must not go beyond the practicable. And even a good law cannot make people good directly, but only indirectly by establishing conditions that promote the good life and restrain the evil. As human experience has abundantly shown, the passage of a law may accomplish the very opposite of its purpose by stirring up man's innate antagonism against restraint, so that he replies to the law's "Thou shalt not" with his own defiant "I will." That was Paul's tragedy when the law said, "Thou shalt not covet."

Yet Paul did not repudiate law as a necessary restrainer. His fight was against the idea that obedience to law can be presented to God as a claim to merit salvation. The Hebrews regarded the law of Moses not as a burden but as an expression of God's grace to Israel. Paul continued to value it as an instrument to keep spiritual minors out of trouble on their way to the school of freedom in Christ. We may say that one of God's ways of delivering us from evil is to inspire men to work for just laws and to generate the sustained public sentiment necessary to secure their observance.

THE CROSS MUST CARRY ON where the law, thwarted by the weakness of the flesh, must end. The history of the Ten Commandments tells us why. During the period of the Judges the Lord would raise up a leader to save his people. "But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers" (Judges 2:19).

Gideon's reform was followed by the devilry of his son Amibelech, "the Bramble." The sons of Eli were "base men; they knew not the Lord."

Josiah's reforms were soon ended by the catastrophe with which they were too little and too late to cope. The Chronicler, whose faith was based on the theory that the good ought to prosper, had to record a hard fact about Hezekiah: "After these things, and this faithfulness, Sennacherib king of Assyria came, and entered into Judah." And again, concerning the good Josiah's untimely end, he observed sadly: "After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight."

To stop the fighting, Christ and his Christians have to go up to Calvary.



An Altar in Your House

By DAVID F. CONRAD

In Birmingham, Alabama, people decided to have family worship at home

CAN'T I TAKE the church home with me? That's the way a young father put it to me one Sunday morning. It was a good question. Did our people have the church at home with them during the week? Were there others asking the same question?

This young man asked me to follow him to his wife's Sunday-school classroom. There on one side was a small table with a cross, an open Bible, and two candlesticks. He said: "That's what I mean. Why can't I have the church in my home?" Certainly he could, but what about those hundred or more other fam-

ilies? Were they interested?

After our conversation several other fathers and mothers were asked what they thought. Every answer was encouraging. Yet those crosses would cost a great deal—at least two dollars apiece. That was too much to ask each family to invest, even though it was worth it.

ONE OF OUR MEMBERS who has a little workshop behind his house was asked to make the crosses. His answer: "I will make them for just what the wood costs me, 50 cents apiece." Now we had the need and a member to satisfy it. But what about the money?

The church council was asked. Without hesitation it agreed to advance \$50

The Rev. Mr. Conrad is pastor of Christ Church in Birmingham, Alabama.

from the church treasury. The crosses were to be gifts from the church to its members.

About two weeks later a sermon entitled "Taking the Church Home" challenged the congregation. Some of the comments made by the pastor were: "We don't have to be in the home of Roman Catholics very long before learning what their church connection is. Immediately we see a crucifix or Madonna. Nor do pagan believers hide their beliefs under dusty tables or in forgotten cubby holes.

"But in our own homes we only have evidence that we are children of the world, with our television sets, radios, magazines, and so on. These things certainly have their place, but where is there any tangible evidence that we are Christians?"

The congregation listened attentively. After the sermon one of the interested families presented a model home worship

service, using one of the new crosses. Now came the real test. Would our people accept the crosses and give them a prominent place in their homes? In an announcement the congregation was told that each family would be given a cross if it would place the cross in a conspicuous place and promise to use it as a focus for home devotions each day. Each family could select any one of five (foot-high) crosses. All were modeled differently.

SOON THE SERVICE was over. We opened the "answer" box and found that 75 families had volunteered to take the church home with them. Now that total has jumped to over 90. Ninety families would be worshiping together each day. Ninety homes will be preaching daily the gospel of Christ. Ninety families are making Christianity shine tangibly in the most important place in the world . . . THE HOME.



PRAYER HELPS

By FLORENCE DUNCAN LONG

The quiet peace which came to a woman through Christian faith helped her to succeed in getting a new position

ALICE WAS WORRIED. She was out of a job. She had inquired at many offices and written many letters, but it seemed difficult to find the right type of work.

She had given up a fine position which she had held for many years in her home town, and now she was living in a big city. It was easy to find a job, but it wasn't a satisfying one, and there was no certainty about how long it would last. The next position was poorly paid, and after some difficulty it ended. After this she filled various jobs for short periods. And

now again she found herself searching for work.

The trouble was that the years had been passing, and she was in her late fifties. She knew that she had a good appearance, a pleasing personality, but the tell-tale gray in her soft brown hair complicated her problem.

AS SHE LOOKED for work she found employers appreciative of her record of experience and she was met with courtesy. But there was obviously an "accent on

youth" in the job requirements she encountered.

Her work for many years had been secretarial, general office work, acting as receptionist, and supervising group activities. She was not an expert typist or bookkeeper. Searching for a job was discouraging, to say the least.

ONE DAY AFTER considerable nerve strain and worry, she prayed, "Dear Lord, I am doing everything I can think of to find work. I am troubled, and cannot see the next step. You know my need, and you know my ability. Will you please take care of me, and guide me to the right place?" Peace and calmness came into her heart after this prayer.

Later as she talked with the placement worker in an employment agency, she found her responsive and interested in helping her to find work.

Alice told her, "I can type, but I do not want only typing. I can do general office work capably, but perhaps my best asset is working with people. I have had considerable experience in that." She outlined some of the positions she thought she could manage and would enjoy having.

The placement worker said, "I have

a position I believe you can fill." And she described it in detail.

"That is exactly the kind of work I have always wanted," Alice replied.

After telephone conversation with the employer the worker said, "I have an appointment for you to meet Miss Brower at two o'clock. In this position there is some office work, and a great deal of opportunity to meet people. I hope you will get it, for I think you will enjoy it, and I am sure you can do it capably."

AT TWO O'CLOCK Alice went for her interview, calm and poised. The prospective employer was pleased with her appearance and experience. She offered her the job and asked her to begin immediately.

The work proved to be pleasant and interesting. The people with whom she worked were congenial, and her employers were appreciative. She found she had much to learn, but there was always someone willing to help her over the hard places.

Alice said to herself, "This work came to me in answer to prayer. I'm not alone in this world. I have a Father who is ready to help."



NO REGRETS

IT SEEMED a little difficult to get up and be ready in time for church this morning. But lately it means more to me to go to church than it ever has in the past. So there was really no question of—should I, or should I not go?

Later in the day I remembered how I had felt and I thought of the many times in the past when there were so many reasons why I felt justified in not attending church. But I also reflected that I was always sorry when I did not go to church, whereas I have *never* been sorry when I did go. I wonder why that didn't occur to me when I was making up the excuses for not going, and if there might be others who would feel the same if they would stop and consider.

—ADAH HANSON

The Gospel for Passion Sunday

is written in John 8:46-59



"KNOW THE BIBLE" SERIES by PHILIP R. HOH

ALTHOUGH THE WORD "*passion*" usually refers to emotion, the title for this Sunday refers to the sufferings and death of Jesus. The Gospel lesson presents to us a climax in the growing opposition to Jesus. The crucifixion itself is the culmination of man's hatred toward the Christ.

The verses preceding our lesson open a discussion between Jesus and some Jews. Jesus told them that if they continued to do his word (obey his teachings), they would know the truth, and the truth would set them free. They asked what he meant, for they were descendants of Abraham and not slaves to any man.

Jesus tried to show them by their opposition to him they were proving that they were not true (spiritual) sons of Abraham. Jesus went so far as to call them sons of the devil, because they rejected the truth he was teaching and planned to have him killed.

THESE MEN DID NOT SEE (nor want to see) that since Abraham's time they had enslaved themselves by their legalistic concepts of religion. They had so far departed from the God of Abraham that when Jesus told them the truth about God, they would not believe it. Although worshipping the Father in name, they actually were directly opposed to Him in practice. Anyone who rejected Jesus was rejecting his Father. This the Jews could not see.

Our lesson opens at this point. Jesus asks the Jews why they do not believe him, since they can neither censure his

life nor his teachings. He points out that those who are in communion with God will recognize the truth, the revelations from God. Since they do not recognize God's words, they cannot be of God.

Again Jesus has made it clear that those who are not for him are against him. There is no middle ground. When God speaks you have only two choices: accept or reject.

THE JEWS ANSWER Jesus' words by accusing him of being racially impure, an outsider, and mad. They reasoned that only a heretic and one possessed of a demon could speak as he did.

Jesus refuses to note their implications about the Samaritans and calmly replies that his actions glorify God. No one possessed of demons acts as he does.

Nor does he try to glorify himself. God will look into the matter and decide if that is to be done. Then, going back to the question about keeping his words, he adds that if a man keeps his sayings, that man will never see death.

This does not mean that the followers of Jesus do not die. But they die differently from non-believers. For his followers, death loses its sting, loses its hold on them. Spiritually they never die.

THE JEWS CONTINUE their argument. Thinking only in terms of physical death, they remind Jesus that Abraham and the prophets died. Does he consider himself greater than these? Just who does he think he is? (If they only knew!)

Note how clearly Jesus points out the conflict in the following verses. He knows God—they do not. They are liars because they tell the people that they know God. If they did, they would recognize His Son.

Lest there be any doubt in the mind of his opponents how the situation stands, Jesus continues. Abraham *longed* (instead of *rejoiced*) to see the day when God would be revealed to man, and he saw it. Jesus seems to imply some sort of awareness of the events on earth on the part of the saints who have died: The “communion of saints” is a reality. Those who are dead in Christ and those living in him are truly united. Those in the Church Triumphant (who have died in Christ) understand this better than we who live in the Church Militant (who strive in this life for him).

THE JEWS ARE ASTONISHED. Jesus has seen Abraham? “Thou art not yet fifty years old . . .” This is an expression meaning that Jesus is still a young man. Such a claim: to have seen Abraham! The man must be either an idiot, a madman, a blasphemer, or the Christ. They decided he was a blasphemer, irreligious! Jesus answers them with an amazing statement. “Before Abraham was, I am.” This means that Jesus always exists. He is eternal. He is the Word that existed in the beginning, will always exist (*see John 1:1-14*).

“I AM” is also a translation of the Hebrew word for God, *Yahweh*. (If you have the American Translation of the Bible, look up Exodus 3:14 on this point.) By this superb phrasing Jesus is relating himself to God. His use of the present tense could indicate that those who are of God cannot be thought of as past or future; they are eternally present.

To the Jews who did not believe in him, this was the last straw. They be-

lieved that Jesus had broken the second commandment. Under their laws he could be punished by death. They tried to stone him. But, passing through the crowd, Jesus went his way.

CHRISTIANS KNOW that Jesus is the Word of God, the truth about God as God reveals it. Since God has made himself known in one form or another since the beginning of whatever began, so Jesus, as the Word of God, always existed.

When the Old Testament prophets speak of the “Word of God,” they are speaking, then, of Jesus—but in a mystical and eternal sense. Of course they were not aware that the “Word” that they preached would some day come in the form of a man. But as they taught Truth they taught Jesus, who is the Truth.

St. Paul uses this concept allegorically, that is, he sees Jesus at work in history (as the Word of God) in events that occurred long before Jesus was born of Mary. (*Read 1 Corinthians 10:1-4.*) In this passage, for example, Paul is referring to the Exodus, the passing through the Red Sea, and other events along the journey. Since through these events God was revealed to the people, it was the Christ at work, in a form other than human.

In large measure this is a mystery. If we can but grasp at the hem of it, we have accomplished much. Note what, in part, this means to us:

When our minister preaches the Word of God, then Jesus, the Christ, is truly present. When in Baptism or Holy Communion we receive the Word, with the water, or the bread and wine, Jesus, the Christ, is truly present. Whenever the truth of God is revealed to us in any way or form, Jesus, the Christ, is truly present.

“Before Abraham was, I am.” How wonderful the meaning of these words!

Personal Problem Clinic

Unchristian agreement

QUESTION: I am a Lutheran, married to a Roman Catholic. I have always been very devoted to Dorothy, so much so that before our marriage I signed away our unborn children without realizing how important it would be to me. Now, since the birth of our little son I cannot give him up to a faith which I do not respect.

Dot says that if the child is not brought up as a Catholic she will be excommunicated. Is that true—or would money help settle the matter? I've always been under the impression that money talks quite loudly in the Catholic Church.

May I still ask that our baby be brought up a Lutheran, or have I really signed away my boy?

REPLY: It's too bad that you didn't face the whole problem before marriage, and settle it in a permanent way. But most young people aren't aware of the seriousness of such a question at the time they meet it—especially so when they are deeply in love and find it hard to think problems through calmly.

You signed the agreement under duress, and it is therefore not binding. It has no legal standing. But the Catholic Church will try to use it as a club to bring you into line. The agreement is undemocratic and unchristian. You may feel free to break it.

Dorothy is exaggerating when she says she'll be excommunicated. That doesn't happen in such cases. She is probably using that argument to bring you around. Actually she fears the bedevilment the priest will give her and the threats he will make whenever she comes to confession. Her loyalty should be to Christ and to you as her husband rather than to demands of the Roman Church and the priest. She needs the courage to face realities.

Questions for answer on this page may be addressed to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa.

Stand your ground, but assure your wife of your love. Do everything possible to show your devotion to her. You could say to her that pressure on you to make the baby a Roman Catholic may weaken your devotion to her—if that is the way you feel. Try hard to avoid any unpleasantness with Dorothy, while insisting upon keeping your son in the Protestant faith.

Up to this point too little has been done by congregations and families to inform and warn young people of the "Ante-Nuptial Agreement." It is a trap of which all Protestant young people ought to be aware. A copy of the agreement may be had upon request to the writer.

Unitarianism

QUESTION: Thanks for the explanation of the difference between Lutheranism and several other Protestant bodies. How would you explain the Unitarian faith?

REPLY: Unitarianism had its origin in the late sixteenth century—not so long after the Protestant Reformation. This viewpoint appeared among certain thinkers in Italy, Switzerland, and Germany. The denomination, however, did not come into being until the latter part of the eighteenth century, when the group emerged from the Congregational Church. William Ellery Channing was their most influential leader.

The Unitarian denomination is congregational in organization—each congregation is independent—but they have their local, state, and general conferences. This church is said to have no creed, but actually it has a rather definite set of beliefs. Here are the main ones:

1. The unity of God—no Trinity.
2. The humanity of Jesus—no deity.
3. The inherent goodness and perfectability of human nature.
4. The natural character of the Bible.
5. The final salvation of all persons.

—EARL S. RUDISILL

Key to Christian Understanding

The Secret of God. By Robert D. Hershey. Muhlenberg Press. 162 pages. \$1.75.

When an able preacher takes the vibrant theme, "He lives," for a volume of 14 sermons on the great realities of our faith, the result is a thought-provoking contribution to current literature. No dull, conventional patterns or grooved thinking weary the reader here. Familiar Scripture passages sparkle with new facets of truth. A freshness of style, a thrust of expression ("the 'thingness' of things"), and a grasp of grand themes conspire to penetrate deeply into the heart.

Here is no loose collection of light Lenten-Easter sermons set with catchy illustrations. Rather, we find it necessary to think actively along with the preacher and out into thought excursions of our own. The reader will hardly run ahead of this author. A frequent discovery is to have ideas one has never fully thought through blasted here into sharper thinking. An example of provocative truth could be, "What we had better worry about is the temptation to forget to whom we belong when we get so many belongings."

A key to unlock the main theme is this sentence, "So much of our religious experience is built on the fact that he lived, so little on the fact that 'he lives.'" With this key the writer unlocks the secret of the Christian, the Gospel, redemption, the church, life, God, faith, the kingdom, forgiveness, the cross, and more. The secret of the cross is that all His life Jesus was on his way to Calvary. The secret of God is that we live in him. The secret of redemption is that he lives for us.

Dr. Hershey shares his hearty personal convictions with the reader contagiously and with a humble authority. He reveals a theological and mystical dimension. He is well abreast of our contemporary world's thinking. A re-reading of the volume would be equally rewarding. **ROBERT W. STACKEL**
Pittsburgh

Economics and Ethics

The Concept of Ethics in the History of Economics. By Joseph F. Flubacher. Vantage Press. 460 pages. \$5.

Joseph Flubacher, professor of economics

at LaSalle College, Philadelphia, impresses the reader by a quantity of quotations from numerous books and articles. In so far as his book can be used as a reference source for authors and their works that have been neglected in popular publications on history of economic thought, this work is definitely a positive contribution to the rather scarce literature in this field. Because it relies too much on the standard textbooks for its fundamental statements and classifications, it suffers not only from a lack of originality but displays a lack of proportion in treatment of basic historical periods.

The author makes sweeping statements on Mercantilism and the Reformation. He says the Protestant revolt broke the medieval Catholic unity, and that the Reformers must be held accountable for the necessary consequences attaching to their disrupting the bond of Christian unity. He disregards the plain fact that this unity was undermined already by another, earlier, and no less powerful ideological factor, that of modern nationalism, expressed so vividly in the works of Machiavelli and of Jean Bodin, for instance.

WALDEMAR ZAGARS

Susquehanna University

Devotion

Windows Toward God. By Charles H. Schmitz. Abingdon-Cokesbury. 192 pages. \$1.25.

It is good to hear a simple melody played on great devotional themes. This little book, rich in devotional material, offers 86 brief, vivid meditations, each ending with a simple prayer, and marked with a rare understanding of one's personal needs.

They remind one of a window permitting

God's light to pour into the drabness of daily routine. Scripture has been skilfully woven into each devotional reading. With an expert use of repetition, the book penetrates the reader's life with these themes: God, service, honesty, and prayer.

The author has a fine talent in offering seed-thoughts for worship talks. For example: "There are different ways to die, but the best way to die is a little at a time," . . . "My Father buys nothing; he sells nothing; he gives everything away; Yet he remains in business." And finally, "There must forever be a vision—or we perish among subdivisions."

QUENTIN P. GARMAN

Pacific Beach, Calif.

Experiences with God

The Pendle Hill Reader. Edited by Herrymon Maurer. Harper, 208 pages. \$2.75.

"Inward religion" is the constant emphasis of this collection of eight essays. The essays find common ground in the conviction that today's real crisis is in the soul and must be solved before the social problems of war, race, and poverty can be cured.

Pendle Hill is a Quaker school quite unique in that no degrees or grades are granted. The school is housed in two homes and a barn, located in suburban Philadelphia. The students come to work, study, and worship in the Quaker manner. The essays were delivered at Pendle Hill and previously published as pamphlets, over the past 10 years. Most of the authors are Quakers and some are internationally known, as Elton Trueblood, Rufus Jones, Arnold Toynbee, Douglas V. Steere.

While it is admitted that the Quaker principles are not new or unique, the world and non-Quaker churches need the emphasis given by the Quakers upon Christianity as a religion not to be argued or debated but to be experienced, demonstrated, and shared. As Thomas Kelly says, "God experienced is a vast surprise." The book is a literature of witness to the reality of God. The authors share their experience with God.

The book is by no means propaganda for Quakerism. While the reader gains a better

understanding of Quaker principles, the chief value for every reader is its testimony to the value of silence, peace, and a harmonious relationship with God. In a world of materialism, a life of superficial busyness, and a religion of ritualism, goals, quotas, and programs, this book has a message, "Be still and know that I am God."

Atlanta, Ga.

JOHN R. BROKHOFF

Jewish Folkways

Purim and Hanukkah. By Theodore H. Gaster and Henry Shuman. 134 pages. \$2.50.

Purim and Hanukkah are two Jewish festivals which have retained their popularity through the ages. The book of Esther was the inspiration for the Feast of Purim. Hanukkah stems from the exploits of the Maccabees during the reign of the Antiochus Epiphanes in 165 B. C, and an allusion to this festival is found in John 10:22.

Dr. Gaster is a competent historian. His clear, lucid and beautiful style makes the reading of this book a pleasure. Those who have an interest in the folkways of the Jews will find here a book rich in custom and tradition.

HENRY EINSBRUCH

Baltimore, Md.

Collapse of an Age

Das Ende An Der Elbe. By Juergen Thorwaldt. Steingruebenverlag, Stuttgart, 1950. 416 pages. 9.20 DM.

This is the sequel to "*Es begann an der Weichsel.*" That was the beginning of the end. This is the end of German resistance to a world of enemies that had decreed an unconditional surrender.

The book is a classic portrayal of the apocalyptic collapse of an age, in the ocean of human suffering and terror, enslavement and death, the greatest tragedy, needlessly planned and executed, in the Western era of history. And it describes with clarity the military and political strategy, both Nazi and Allied, that created this disaster and undermined the security of the Western victor nations.

JOHN F. C. GREEN

McKeesport, Pa.

Six New Congregations Enter California Synod

By TITUS R. SCHOLL

Benevolence budget of \$9.10 per communicant (not counting Lutheran World Action) is adopted with enthusiasm

IN SIX YEARS the California Synod had established 29 new congregations. Six of the missions came into existence in 1950. They were received into membership in the synod at the convention Jan. 29-Feb. 1 in Sacramento's beautifully redecorated St. John's Church.

The new congregations are in Globe, Arizona . . . Van Nuys, Richmond, and Norco, California . . . Honolulu and Pearl Harbor, Hawaii.

Dr. L. Ralph Tabor of Washington, D. C., who attended the convention as the representative of the United Lutheran Church, spoke bluntly about results of the synod's home mission efforts. It was not a particularly astounding feat for the California Synod to establish six or seven new congregations per year over the past five years, he said. In fact, this constituted little more than the delightful chore of skimming the cream off the milk, and Californians shouldn't be too vigorous in pounding themselves on the back.

This was by no means all Dr. Tabor told the convention, but it's something we'll long remember.

THE CONVENTION SPOTLIGHT was turned for one evening on world missions, as four persons from overseas gave 15-minute talks. The Rev. George Flora spoke of our work in Liberia, where he had been a missionary since 1938 (he has recently begun nurturing a new home mission in San Jose). Dr. Arthur Knudten, on furlough from Japan, spoke on Asia.

Mrs. Albert Alsop, native Argentine, in her first public address ably substituted for her husband who was unable to be present. The Rev. George Spindt spoke effectively of the situation in Germany where he had



CALIFORNIA PRESIDENT
Dr. James P. Beasom

been stationed for two years with the Lutheran Resettlement Service (he is now pastor of Our Saviour's Church, Tucson, Ariz.).

IT LOOKED as though the synod's executive committee was anticipating trouble over the proposed budget, especially the apportionment-per-communicant-member figure of \$9.10. In 1950 it was \$8. At any rate, their champion came out with an elaborate presentation with charts and figures, on why it had to be so.

But committee members might have spared themselves any anxiety, for the spirit had been working in one of the laymen's meetings. The 1951 need for \$9.10 was not only immediately taken for granted, but the delegate of one church saw no reason why all the churches of synod should not follow the lead of St. Paul's Church, Sacramento, which had approved \$10 per communicant member as its benevolence goal. (These figures do not include Lutheran World Action quotas.) The delegate is a lady, and

her church has a supply pastor at present. Needless to say, with that kind of grand assumption, approval of the apportionment figure was a pushover.

HOLDING OUR YOUTH for the church is a rough and tough job. And something had better be done about it. With this theme for a chorus, synod's Camp Committee displayed its hopes and plans for a new camp site and a first-class camp with all the trimmings. (The present Camp Yolijsa in the San Bernardino Mountains is easily accessible to mountain goats, souped-up jeeps, and reckless mortals with paid-up life insurance.) This would involve a considerable sum of money; just how much no one would estimate even vaguely. Final action on the floor was to approve in principle the raising of

funds for a new Camp Yolijsa in 1952. The Executive and Camp Committees will draw up specific plans and estimate the cost of such a venture.

At a Sunday evening meeting 385 laymen heard Dr. Tabor speak on "Men in the Church." Mr. Zeb Trexler, homespun fireman of the Lutheran Laymen's Conflagration (EDITOR'S NOTE: *in ordinary English, field secretary of Lutheran Laymen's Movement*) and Synod President Beasom also spoke.

While the convention of the synod was being conducted in the nave of the church, the Women's Missionary Society of synod was holding its annual convention in the Sunday school auditorium. Able Mrs. Albert Schwertz of Los Angeles was re-elected president.

OVERSEAS

GERMANY: Bielefeld, Feb. 12.—WITH astonishment Protestants of western Germany have learned that Federal Chancellor Dr. Konrad Adenauer has the intention to abandon the old custom, as it had existed up to the end of the German Reich, and to nominate a Roman Catholic as diplomatic representative at the Vatican. Prince Fugger von Gloett, a member of the West-German Parliament, is said to be the prospective representative.

The reasons for this decision as given by Dr. Adenauer are said to be based on the alteration of denominational conditions within the Federal Republic in favor of the Roman Catholic section of the population. Not only the Social-Democratic opposition, but also Evangelical parliamentarians of the government coalition refuse to agree with the chancellor's intention. Their objection is mainly to the effect that a Protestant diplomat at the Vatican will be in a better position to look after the interest of the Federal Republic than a Roman Catholic.

Moreover it is asserted that the population of the Federal Republic represents only one part of the whole German nation of

which 60 per cent are still members of the Evangelical churches.

FOR THE GERMAN Evangelical Church Meeting of 1951 to be held in Berlin from Aug. 22 to 26 as the greatest Evangelical lay meeting after the last year's meeting in Essen, the preparations are in full swing. There were already several conferences where Dr. von Thadden, president of the Church Meeting, was promised friendly support by the government authorities of East as well as of West Berlin.

The Berlin local committee under the chairmanship of Dean Boehm have started their proceedings. Two agencies will be established, as the meetings will be held in the Eastern as well as in the Western part of Berlin. In a prospectus of this great all-German meeting where many thousands of people from all zones are to convene, Dean Boehm criticizes the wrong assumption to look upon the Church Meeting as a political demonstration. This meeting should not get into the suction pressure of political controversies between East and West.

It will be the sole concern of the or

ganizers to build a spiritual bridge, and not to follow political directions. This spiritual character should not mean, however, to keep aloof from the problems of Eastern and Western people, so as not to give offense to anybody. Perhaps the effect of this meeting could be the loosening of many a cramp on the left and right side by the common listening to the message of Christ.

IN A SERMON delivered before a Berlin congregation Bishop Otto Dibelius gave an authentic report on spirited church activities within the circles of German technicians in the Soviet Republic.

Shortly after the end of the war German scientists had been taken to Russia together with their families in order to continue their researches there. Though they have been prohibited to give any information as to their place of residence, and though they are not ministered to by any pastor, these Germans hold services of worship, and see to it that their new-born children are baptized. In doing so, the certificate of baptism is given by the layman executing the rite, two further witnesses giving their counter-signatures.

THE COUNCIL of the German Evangelical Missions, in which all German missionary societies are united, issues an urgent request to the national churches and communities in Germany that they should make greater sacrifices for foreign missions. It is highly appreciated that the churches of the other countries have acted as deputies by spending large funds in continuing the work on the overseas fields of the German missions.

Since summer of 1950 the German missionary societies were provided opportunities of direct financial support of their overseas work within certain limits. Sums totaling up to 500,000 DM could be raised up to the end of last year. These efforts are insufficient to meet the most urgent demands and to make superfluous the brotherly aid lent by the churches outside Germany. An urgent appeal has been directed to the national churches in Germany to prove worthy of the aid coming from foreign countries by making even greater sacrifices themselves.

NEARLY ALL deaconess motherhouses and sisterhoods in Germany are complaining of shortage of recruits. Applications for this service are in an inverse proportion with the increasing requirements of all kinds with which the sisterhoods are meeting today as consequences of the war.

Not the least reason for the recruiting shortage appears to be the fact that there are more favorable conditions of work in the countries outside Germany. Though employment abroad may be welcomed within certain limits, efforts have to be made inside Germany to remove the downright unbearable overburdening of nurses, and to provide better facilities of work.

NUMEROUS CHURCH MEETINGS in Germany during the last weeks were characterized by hot discussions about the question of West German rearmament. Martin Niemoeller and his followers emphasized their opinion that a rearmament would act as a provocation upon the Soviet Union. The Christian in Germany should oppose rearmament, as God had struck the weapons out of the hands of the German people.

From the other side the objection was raised that an armed defense did not run counter to Christian commandment. A defenseless Western Germany would act as a provocation upon the Soviet Union.

THE FIRST CHURCH radio studio was inaugurated at Bethel near Bielefeld where there also are the offices of the Evangelical Press Agency, its chief editor being Dr. Focko Luepsen. On this great occasion, Bishop Hanns Lilje, who is in charge of public relations within the Evangelical Church in Germany, set forth the importance of the work originated at Bethel. The Evangelical Church as "Church of the Word" has every reason for making use of the technical facilities of radio. Bishop Lilje stressed the decisive fact that the human voice proclaiming the Gospel was thus given a far greater range.

The studio is in possession of a complete transportable recording equipment and has produced numerous records for transmission from stations inside and outside Germany.

PEOPLE

Choice of Four

Late in December, members of Trinity Church, Ashland, Ohio, presented their pastor, Dr. Harold H. Lentz, with a certificate of purchase and a plastic automobile along with a note: "Wait until the 1951 models are put on display, then present these papers to any of the four auto dealers in Trinity Church's membership and walk away with your new car!"

Pastor Lentz enjoyed watching the new models appear in the showroom. After he had looked at "all four," he chose the one he liked best. Below, Layman C. G. Waltz (right) presents the check for payment of the new car to Layman L. B. Fritz (left), the lucky dealer.



OHIO SYNOD PASTOR CHOOSES NEW CAR
... for Buick, a clerical endorsement

Minutes later, they discovered whose new car it was: theirs, a gift of the congregation. Before they could recover, members of the congregation had added a second gift: a purse. Spokesmen said the surprises were "in appreciation" of the pastor's "service to our church and its membership."

Columbia Flood

When the Susquehanna River, thwarted in its normal flow by a record ice-jam, overflowed its banks and inundated a whole section of Columbia, Pa., last month, residents were hard-

pressed to live normally.

Flood waters put the community water pumping station out of service; for several days, huge tank trucks which ordinarily carried milk from the rich Lancaster and York county areas into metropolitan Philadelphia carried water in the other direction to help the beleaguered town.

Operating on a round-the-clock schedule, the truck drivers had little time for rest or food, so church women in Columbia took turns in feeding the drivers as they waited for their tanks to be emptied. Among them: women of St. John's and First Lutheran churches.

Mt. Holly Surprise

When Pastor and Mrs. J. Donald Schupp arrived for services at St. Paul's Church, Mt. Holly, N. J., recently, they saw a new car parked along the curb.



NEW CAR FOR NEW JERSEY PASTOR
... to the first gift, a second

Degree for Meiser

Bishop Hans Meiser, of Bavaria, Germany, has received the honorary degree of Doctor of Divinity from Capital (ALC) University. The degree was conferred on the presiding bishop of the United Lutheran Church of Germany on Feb. 12 by Dr. Clarence E. Krumbholz, executive secretary of the Na-

The Lutheran

tional Lutheran Council's Division of Welfare.

It is the first honorary doctorate that Bishop Meiser has received from an American university, and came in honor of his 70th birthday.

Milton Society Elects

The Rev. Nelson Chappel, former secretary of the Department of Christian Education of the Canadian Council of Churches and a minister of the United Church of Canada, has been elected general secretary of the John Milton Society, a Christian worldwide service to the blind.

He succeeds Dr. Milton T. Stauffer, general secretary for the past six years, who will retain his post of secretary for editorial and foreign services of the society.

The society represents 50 Protestant denominations of the United States and Canada, sends Braille Christian literature in seven languages to 62 countries.



SECRETARY CHAPPEL

... work for the blind

Briefly Speaking

Appearing on the first line of the program of a recent Hammond (Ind.) Luther League rally was the item: "Group sinning—Mrs. Aaron Nelson, leader." Commented Dr. Joseph Sittler, principal speaker, to Pastor Paul Renz: "I regret that I can't remain for what appears to be the most interesting evening session! I know that Lutherans sin individually, but this is the first time I've ever heard of 'group sinning'—and with a leader, too!"

It's-a-hard-cruel-world department: A Burmese fisherman operating out of Rangoon was stranded for 15 months on a desert island in the Indian Ocean. When a boat finally came to his rescue, its crew, bemoaning the state of the world, advised him to "stay stranded!"

When a Kokomo (Ind.) Methodist pastor began planning an evangelism campaign in his congregation, he composed these lines as promotional material:

"TEN little Christians standing in a line.

One disliked the preacher; then there were nine.

NINE little Christians stayed up very late.

One slept Sunday morning; then there were eight.

EIGHT little Christians on the road to heaven.

One took the lower road; then there were seven.

SEVEN little Christians got into a fix,

One disliked the music; then there were six.

SIX little Christians very much alive,

But one lost her interest; then there were five.

FIVE little Christians wishing there were more,

But they quarreled; then there were four.

FOUR little Christians, cheerful as could be,

But one lost his temper; then there were three.

THREE little Christians knew not what to do.

One joined a sporty crowd; then there were two.

TWO little Christians—our rhyme is nearly done—

Differed with each other; then there was one.

ONE lone Christian won his neighbor true,

Brought him to the church; then there were two.

TWO earnest Christians, each won one more,

That doubled their number; then there were four.

FOUR sincere Christians worked very late,

But each won another; then there were eight.

EIGHT splendid Christians, but nothing rhymes

with 16, so we simply note that in four more

rhymes there would be 1,042, which would be quite a church-full."

NEWS IN THE CHURCHES

MISSISSIPPI

Mark Missed . . for Good Reason

DUE TO THE FACT that St. John's Church, Louisville, and three rural congregations near that city were without a pastor for nearly a year, the Mississippi Synod failed to meet its benevolence quota for the first time in more than a decade. Betheden was the only congregation in those parishes to pay in full on regular apportionment, LWA, and CHEY. St. John's and Betheden now have the Rev. C. C. Helmly as pastor. The Rev. W. H. Riser is supplying Redeemer and Shady Grove churches. So new life and activity are stirring those congregations.

The first full year in their new church was encouraging to Trinity congregation, Jackson. It experienced the largest attendance at Sunday school and church services for any year. Total contributions were \$16,673, an average of \$113 per communicant, with 90 per cent of resident confirmed members communing. The average contributions for 10 years per communicant was \$86.60.

TEACHER CLINICS for Parents and Leaders will be conducted in the synod by Parish and Church School Board Secretary E. S. Spees: April 8-9 at Louisville; 10-11 at Laurel; 12-15 at Burns; 15-17 at Jackson.

H. BRENT SCHAEFFER

OHIO

Couple Perpetually Memorialized

COLUMBUS—Mr. and Mrs. Barnett T. Steiner, faithful members of Trinity Church, Canton, will be perpetually memorialized through a bequest of \$5,000 made to the church. The fund will be controlled by the vestry on which Mr. Steiner served for more than 50 years, but the income from the fund is to be expended through the missionary society of the congregation.

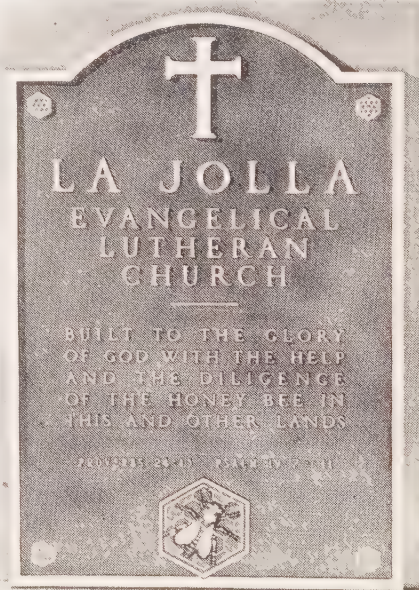
When Bethesda Church, Sherrodsville, in the Tuscarawas parish, wanted to provide

improvements worth \$2,700 they found it easiest to provide a new foundation and basement excavation, then move the whole building. On the new location a widened vestibule was built and a new heating plant installed.

Weather has been the topic in Ohio church circles this winter. Below normal temperatures and snow and ice have lowered average attendances for most congregations.

1950 CONGREGATIONAL reports show that many congregations report a small decrease in average Sunday school attendance. At the same time Ohio congregations revealed gratifying financial response to both local and general church appeals, and steady membership growth.

Busy Church Bees



This unusual bronze plaque was recently dedicated at La Jolla (Calif.) Lutheran Church. The church, built at a cost of \$125,000, was a direct result of the "help and diligence of the honey bee," being paid for by the C. W. Applers, of Oconomowoc, Wis., who have spent most of their lives caring for bees and marketing their product. The Rev. L. K. Johnson, pastor of the La Jolla congregation (ELC), formerly served in Oconomowoc.

AFTER 106 YEARS, St. John's Church, Springfield (independent congregation), saw a member go into full-time Christian service. On Feb. 4 Miss Dorothea Greiner, a registered nurse, was commissioned for service in Liberia by Dr. Luther A. Gotwald of the ULCA Board of Foreign Missions. She is a graduate of the Springfield City Hospital School of Nursing and of Wittenberg College. She sailed for Africa in late February.

SALEM CHURCH, Ellerton, heard its rebuilt and enlarged pipe organ on Feb. 4 at a dedication service and recital. The work cost \$6,950.

PASTORS sometimes visit other pulpits, but Pastor Carveth P. Mitchell takes his own (First Church, Mansfield) choir with him! On Feb. 11 he went to his home church (Reformation, Detroit) and had his 60-voice men's chorus along. On the way back they stopped at Augsburg Church, Toledo, for a sermon and musical program. On Jan. 29 the chorus filled a date at the Ohio pastors' convention at Columbus.

Dayton recently entertained Layman Charles Delbruck, president of the Lutheran Church of France, stopped to visit Blaise Kretschmar, French exchange student and assistant pastor at First Church, Dayton, and a member of the same congregation in the Montbeliard Synod in France. Mr. Delbruck was in Ohio for a meeting of a planning committee of the stewardship section of the Lutheran World Convention, working on the 1952 Hannover convention plans. In the morning he spoke at Fourth Church, Springfield.

E. RUDOLPH WALBORN

PENNSYLVANIA

Kiwanis Helps Observe Lent

ALTOONA—Among Lenten observances in this area are two series of noonday luncheon services and a Kiwanis project sponsored by the club's "committee on support of churches in their spiritual aims."

The Lenten luncheons are held at Grace Church, Altoona (the Rev. Edwin M. Clapper, pastor), each Wednesday during the season, and at First Church, Johnstown (the

CAMPUS

CENTRAL Seminary President E. Bryan Keisler was principal participant in a recent all-Protestant preaching mission in Alliance, Nebr., was the Lutheran representative several weeks later at Religious Emphasis Week on the campus of the University of South Carolina. At the latter, he was featured at a daily convocation, speaking on "That Disturbing Galilean."

Scholastic achievement at MUHLENBERG College reached an all-time high in the first half of the current collegiate year with 61 names on the dean's list—61 students who achieved averages of 90 to 95, representing the highest achievable ranking on the basis of college tests and exams. There were 19 seniors, 25 juniors, 12 sophomores, and 5 freshmen on the list.

At WITTENBERG College, nearly half of the college's 1,089 students are earning while learning a recent poll shows. The students work at 73 different kinds of jobs; one out of every five, for the college, the rest in the community.

SUSQUEHANNA University lost a valued member of its board of trustees early last month (Feb. 6) in the death of Layman John Peters, a member of St. Paul's Church, Williamsport, Pa., and founder of the Peters Meat Packing Company of that city.

GETTYSBURG College social science majors will have opportunity to attend a seminar this semester the theme of which is Communism. The seminar, to serve as a required course for all SS majors, is designed to integrate a concept of Communism with the viewpoints gathered from history, economics, sociology, psychology, philosophy, religion and political science, will be under direction of Dr. Norman Richardson.

PHILADELPHIA Seminary's Metropolitan New York chapter of the Women's Auxiliary reports a membership of better than 2,400. Mrs. Henry M. Wertz, of Brooklyn, was recently installed chapter president.

Rev. Walden M. Holl, pastor), each Monday. At each church guest speakers conduct devotional services in conjunction with the serving of the noon meal.

The Johnstown Kiwanis has a three-point Lenten project to stimulate attendance at church services. At its weekly noon luncheon meetings, the group is having local ministers for guest speakers. First of these was the Rev. Harold L. Rowe, pastor of Trinity Church, who spoke on "The Meaning of Lent." Dr. George I. Melhorn, pastor of Moxham Church, is a member of the committee in charge of the project.

The second phase of the project was the distribution of cards bearing the inscription, "Go to Church This Weekend." They are displayed in homes and business places throughout the city. In addition, the group placed church directories in local hotels that did not have them.

THE ANNUAL Pre-Lenten Retreat for pastors of the Allegheny Conference was held Feb. 6, at Moxham Church, Johnstown. President of conference, Dr. Luke H. Rhoads, was in charge. The Rev. Viggo Swenson, pastor of Zion Church, Harrisburg, brought the devotional message morning and afternoon. Others participating in the Communion service were the Rev. Russell T. Shilling of Davidsville, and the Rev. Harvey Huntley of Bedford. Dr. George I.

Melhorn, host pastor, was liturgist at the afternoon Litany.

THE LUTHERAN COMMISSION on evangelism visitation program was launched in Johnstown last month with nine congregations co-operating in a three-day series of institutes. Leaders were Dr. C. Franklin Koch, ULCA executive secretary of the Board of Social Missions, and the Rev. Edward M. Miller, pastor of St. John's Church, East McKeesport, Pa. Area director was the Rev. Robert G. Sander, pastor of Mt. Calvary Church.

TWO YOUTHFUL MEMBERS of Trinity Church, Johnstown, received the Pro Deo Et Patria church and scouting award at a recent service. They are Star Scout Donald Penrod and First Class Scout David Emerick. David was advanced to the Star Scout rank at the same service. Only three other boys had previously received this Lutheran award in the Admiral Robert E. Peary Council.

SEMINARIAN RICHARD L. TOME of York has accepted a call to become assistant pastor at First Church, Johnstown, upon his graduation from Gettysburg Seminary in May. He will be ordained at the Central Pennsylvania Synod meeting in Trinity Church, Germantown, May 22.

THE REV. ARTHUR YEAGY was installed as pastor of the Friedens parish Feb. 11.

PAUL O. HAMSHER

Maple Shade (N. J.) Church Expands



Expansion of Holy Trinity Church, Maple Shade, N. J., was recently made possible with the construction of a parish house and parsonage. Dedicated recently, the total cost topped \$50,000.



Sixty children are on the roll of this Children of the Church group in Christ Church, Sipesville, Pa.; average attendance is 50. Leader is Miss Fern Ogline (left, back row) who also directs CC activities for the Central Pennsylvania Synod. Recently, the youngsters sent personal letters to boys and girls in Liberia; when answers began pouring back, interest reached a new high as everyone wanted "to write a letter and hear from someone halfway around the world." Pastor of Christ Church is the Rev. Roy L. Yund (second from left, back row)

PENNSYLVANIA

Virginia Pastor-Jurist at Erie Forum

PITTSBURGH—Dr. J. J. Scherer, Jr., pastor of First Church, Richmond, and former Virginia Synod president, was the speaker for the YMCA Religious Forum of the city of Erie. Dr. Scherer, Associate Justice of the Juvenile and Domestic Courts of Richmond, spoke on "Several Major Social Problems."

THE REV. CARL R. PLACK, pastor of St. Paul's Church, Huntingdon, W. Va., was principal speaker at the annual meeting of the Lutheran Service Society of Western Pennsylvania. Pastor Plack heads the Chaplaincy Service.

THE YOUTH COUNCIL, an organization composed of the young people of the American, Augustana and ULC churches held their third All-Lutheran Youth Rally with more than 300 youth in attendance. The Rev. H. Bielenberg, a photographic enthusiast, illustrated his talk, "In the Footprints of the Creator," with the use of his own

colored slides. The Rev. Gordon Huffman, Butler, spoke on the theme, "In the Days of Thy Youth." The purpose of this Youth Council is to foster fellowship among the young people of the three synodical groups.

The Erie Conference Luther League has organized a dramatic guild under leadership of Don Van Amburgh, conference president. At present "Family Portrait," a simple and reverent picture of the family of Jesus, is being presented in the conference churches. The objective of the conference League is to finance the players' trip to Iowa City in August to the National Luther League Convention.

MARCH AND APRIL are being given to the CHEY appeal throughout synod. Thirteen dinner meetings are scheduled for key laymen. CHEY leaders will present the necessity of completing the work this year.

RECENT PASTORAL changes: THE REV. SAMUEL BOERSTLER from First Church, Greensburg, to St. John's, Dravosburg . . . WILLIAM BRADLEY from Mohnton, Pa., to

Trinity Church, Derry . . . LESTER D. KEASEY, Wittenberg College to Grace Church, Troy Hill . . . HAROLD S. KNOLL from Smicksburg to Rural Valley Parish . . . FRANK H. MILLER from Oak Grove to Penn . . . ANDREA NAGELBACH from St. Paul's, Ellwood City, to New Kensington-Tarentum Parish of the German Conference . . . THE REV. LESTER M. UTZ from Holy Trinity, Beaver, to Emmanuel, Bellevue . . . THE REV. L. A. WAGNER from Reynoldsville to Trinity Church, Meadville . . . THE REV. JOHN E. WILSON from Glasgow-Brandenburg parish to St. Andrew's Church.

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CHARLES J. HARRIS, Pastor

The Service 11:00 A.M.

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PENNSYLVANIA

Ministerium Gives \$2 Million

PHILADELPHIA—Benevolence offerings of congregations of the Ministerium of Pennsylvania totaled at least \$2 million in 1950, estimates the Rev. Claude E. Schick. The amount that actually reached the synod treasury was \$1,849,278. Sums sent directly by congregations for other benevolences, such as to homes for orphans and aged, undoubtedly exceeded \$150,000.

It was cash received in payment of Christian Higher Education Year appeal pledges which sent the Ministerium's totals to an all-time high. During 1950 the CHEY income was \$631,816. (An additional \$177,561 given by synod congregations to Muhlenberg College for a building project in 1948-49 credited on the CHEY receipts.)

Apportioned benevolence income of the Ministerium in 1950 was \$917,104. Lutheran World Action was given \$246,510. Miscellaneous contributions to institutions and agencies of the synod were \$53,840.

SECOND VENTURE of the Ministerium in organizing a congregation in a neighborhood populated by Negroes has been undertaken in the Columbia avenue section at 26th street. A German-language congregation, Christ Church, disbanded in 1948, and gave its building to the synod for a new mission undertaking.

From the American Lutheran Church skilled missionary among Negro people, the Rev. Edward H. Dixon, was secured. Within a year he has gathered a congregation which organized Feb. 11, taking Christ Church as its name.

The first Ministerium congregation in the Negro area was the Church of the Annunciation (1945) which now has 150 communicants. It received a church building which had been entrusted to the synod by a disbanding congregation. A third Lutheran congregation among Negro people in Philadelphia is associated with the Missouri Synod.

THE REV. KENNETH W. ZIMMERMAN, assistant pastor of Temple Church, Havertown

The Lutheran

Superintendent Emeritus



Superintendent-elect John Boussum (left) presents book containing over 100 commendatory messages to St. Paul's (Port Carbon, Pa.) Sunday School Superintendent-emeritus Charles Simpson (second from right) as latter completed 54 years as head of the school. Looking on are Pastor Adam E. Polcrack and Trinity Robert Bader (right). The latter recently completed 20 years as director of his school

has been called by St. John's Church, Oregon. He assumes his new pastorate April . . . LUKE L. BATDORF, Womelsdorf, a senior at the Philadelphia Seminary, will begin his duties as assistant pastor of Trinity Church, Germantown, May 27 . . . PASTOR PAUL KRAMP, who had been working in the Central Pennsylvania Synod mission development at Llanerch Hills, has been called to Messiah Church, Larchmont.

THE HISTORICAL SOCIETY of the Ministerium met Jan. 31 to hear a paper by Dr. Valter Veit on the early history of the area known as the "Forks," near Easton, Pa.

MR. TOBIN THATCHER, well-known English actor, who played the title role in the film *Barabbas*, read the biblical story of Barabbas when the film was shown at Nativity Church, Jan. 27. He was currently appearing in a play at the Forrest Theater.

SECRETARY GEORGE B. AMMON, Parish and Church School Board, led one of the conferences at the visual aid parley planned

by the Religious Education Department of the Philadelphia Council of Churches at Temple University Jan. 19 and 20.

A COURSE on the "Rural Church" is being offered at the Philadelphia Seminary this term with the Rev. Fred S. Blank of Shartlestown as instructor. Two students were graduated from the seminary on Jan. 19. They are John P. Lesko of Nesquehoning and Fred E. Ringham, Jr., of Philadelphia. Mr. Ringham has been installed as pastor of Good Shepherd Church, Southampton.

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Pocono Crest Camps

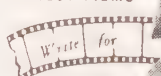
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turned "Hawaiian" on Jan. 21 when Luther Leaguers from Sections A and C of Philadelphia district, Central Pennsylvania Synod held their annual missionary rally. The Rev. Lawrence Reese, of the Parish and Church School Board staff and former navy chaplain stationed in Hawaii during World War II, was major speaker. ALVIN H. BUTZ, JR.

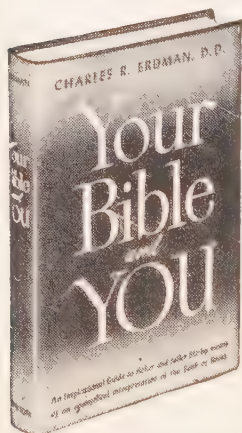
PENNSYLVANIA

Two Retreats Highly Successful

POTTSVILLE—Pastors of the Pottsville Conference are agreed that the recent Pre-Lenten Retreat held in Trinity Church, Valley View, was the finest spiritual preparation they had ever had for the Lenten season. Following an inspirational sermon by Conference President E. Richard Acker, Schuylkill Haven, and the service of Holy Communion, pastors heard a series of meditations on the "Seven Words From the Cross," presented by seven members of their own group.

SIMILAR PREPARATION for lay-people was made possible through a series of Pre-Lenten preaching services held in Pottsville under the auspices of the Ministerial Association and the YMCA. Among the speakers was

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Silver Anniversary Check



When Dr. Emil W. Weber recently completed 25 years as pastor of Trinity Church, Pottsville, Pa., the congregation, through Miss Mildred Hermann, presented him with a purse

Dr. Henry H. Bagger, pastor of Trinity Church, Lancaster.

DR. EMIL W. WEBER, Trinity Church, Pottsville, was honored by his congregation upon the completion of 25 years as pastor. Speakers at three anniversary services included Dr. Robert C. Davis, associate pastor of Trinity Church; Dr. Levering Tyson, president of Muhlenberg College; Pastor Adam E. Polcrack, secretary of the Pottsville Conference and former assistant pastor at Trinity Church; Pastor William Schwartz, English Church, Pottsville, president of the Pottsville Ministerial Association; and Pastors Charles D. Moser, Phoenixville, and Robert Herman, Bethlehem, two of the eight sons of Trinity who have entered the ministry during Dr. Weber's pastorate.

REDEDICATION SERVICES were held recently in St. John's Church, Ringtown. Improvements include repainting, carpeting, a hymn board and lectern Bible, the latter two memorials.

CARILLONIC BELLS which for nine years have sent out their message of music from the tower of St. Paul's Church, Port Carbon, were recently replaced by a larger and more modern system. The original bells had been

given to the church in memory of a prominent layman, Mr. H. L. Miller, by his son and daughter. The new bells and an automatic player were also the gift of Mr. John J. Miller and Mrs. Lottie Schwartz, and were dedicated in memory of Mr. and Mrs. H. L. Miller.

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ROCKY MOUNTAIN

Laymen Study Field for Missions

DENVER, COLORADO—Fifty-five laymen spent Sunday afternoon, Feb. 11, making house-to-house visits in the Wheatridge district west of Denver, in search of prospective members for a new Lutheran congregation. The men are members of the Rocky Mountain Brotherhood.

Results of the visits have not yet been fully tabulated, so no decision has been reached on the question of whether a new congregation can be organized in this rapidly growing district. But prospects look good for immediate action.

The project was engineered by the Brotherhood president, Mr. Don Morton, and the synod president, the Rev. Lyle C. Burns. The area had been assigned to the ULCA by the home missions regional council.



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Laymen participating in the survey were from Epiphany, Gloria Dei, Messiah, and St. Paul's churches in Denver, and Trinity Church, Boulder.

DATE SET FOR organizing the new mission congregation in the "atomic city," Los Alamos, New Mexico, is April 8. Pastor Charles A. Davis, who is developing the work, hopes to have a charter membership list of approximately 75. Scheduled to visit the mission are President Burns and Secretary Arthur M. Knudsen of the Board of American Missions.

IN ALBUQUERQUE, N. M., bids are being received on St. Timothy's new building (Robert E. Grefe, pastor) . . . IN EL PASO, Tex., St. Paul's congregation (Dr. W. F. Buch, pastor) is making steady progress on construction of a new church of Spanish-colonial architecture. They hope to dedicate by early summer.

IN PUEBLO, COLO., the Rev. Bjarni A. Bjarnason is developing a very promising field. The difficulty is in finding a place to worship. It may be necessary to purchase a residence and convert it to chapel purposes.

LATEST TABULATIONS show that for the year just closed the Rocky Mountain Synod has made an increase of 13.3 per cent in communing membership.

THE PASTOR of Trinity Church, Laramie, Wyoming, the Rev. Hugh Dowler, has been obliged to seek treatment for a serious throat ailment at the Mayo Clinic in Rochester, Minn.

OLIVER F. WEAVER

WISCONSIN

Pastors Study Politics at State Capital

MADISON—Wisconsin pastors of various denominations spent a day in a "Churchmen's Legislative Seminar" to stimulate Christian interest in good government. Among the subjects discussed were "Establishing Good Relations with Our State Legislators," "How Laws Are Made," "Lobbying," "Bringing Public Opinion to Bear on Legislation," and "Religious Strategy for Registering Social Concern."

A visit to both chambers of the Assembly

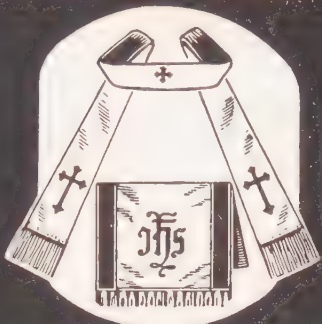
at Madison revealed one bill asking for "So Help Me God" to be included in the oath, and another providing for transportation of parochial school children in public buses (with parochial children paying their fares). A few years ago, Wisconsin thumped down with a 106,000 majority, a referendum which would have provided free transportation for all school children.

A "Wisconsin Call to Action," directed to the United Nations, prepared by Dr. J. Martin Klotsche, president of the Milwaukee State Teachers College, Milwaukee, has gained considerable endorsement among pastors and laymen in the state. Dr. Klotsche is a member of Lake Park Church, Milwaukee.

SYNOD'S SUBSCRIPTION total to THE LUTHERAN is nearing the 8,000 mark.

A Latvian DP pastor, being trained by the Board of American Missions, has been called

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to the Bagley-Cassville parish . . . Six months after their first every member canvass, St. Mark's congregation, Jefferson, reports an income of double the previous year . . . Fifteen degrees below zero, or lower, cut the attendance at the Ash Wednesday communion services throughout Wisconsin . . . Dr. A. M. Knudsen, Dr. J. H. Dressler, the Rev. C. H. Zeidler and the Rev. Garrett Genszler were the speakers at dedication services held Feb. 18 at Emanuel Church, Menominee, Mich. The Rev. George H. Gerberding is the pastor.

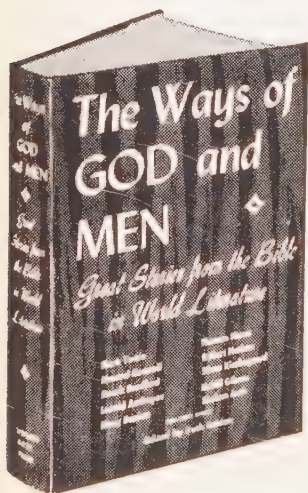
ENTHUSIASM for evangelism by lay-work-

ers resulted from the all-parish visits of the Rev. Roy Setzer, Louisville, Ky.; the Rev. Erwin Wendt, Des Plaines, Ill.; and Director Peter Dextris, New York. Pastors reported hundreds of calls made in sub-zero weather and many "won" for both church membership and Sunday school enrollment. A number of pastors have expressed hope that the synod will call a secretary of evangelism, to continue this needed emphasis.

INCARNATION CHURCH, Milwaukee, had voted to begin construction of an enlarged parish house after Easter . . . The Rev. Karlton W. Wagner was installed Feb. 11 as assistant pastor at Lake Park Church, Milwaukee . . . A Latvian youth, aged 11, became a member of the parsonage family at Marinette, four days before Christmas . . . For the first time in years, the Wisconsin Luther League has met its national and mission quotas . . . Grace Church, Kenosha, celebrated its golden jubilee Feb. 3 . . . Dr. C. C. Roth has served here 20 years . . . The Rev. J. J. Lippoldt has resigned at Cuba City.

PENTECOST CHURCH, Milwaukee, has three members preparing for Christian service. Keith Beaver, attending Wartburg College, expects to become a foreign mission pastor. Joyce Ristow, at Wittenberg, plans to be a foreign missionary. Marjorie Streich, also at Wittenberg, is preparing for welfare work in the church . . . Dave Roth, son of Dr. and Mrs. C. C. Roth, Kenosha, began his work as field representative for Carthage College Feb. 1. He is a Carthage graduate of the class of 1950.

CHARLES A. PULS



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DECEASED

Dr. O. O. Leidich

Dr. O. O. Leidich, retired Central Pennsylvania Synod pastor, died in Lititz, Pa. Feb. 11. He was 80 years of age.

Born March 8, 1870, in Northampton County, Pa., he was graduated from Gettysburg College in 1895 and from Gettysburg Seminary in 1898.

His active ministry included the following pastorates, all in Pennsylvania: Palmyra

Manheim-East Petersburg, Landisville, Coatesville, Lebanon, Stony Creek Mills and Glenside, and Schaefferstown-Brickerville. He retired in 1936 and continued acting as pulpit supply until just a few months before his death.

Surviving are his wife, Mrs. Emma Reist Leidich; two sons, John M., Sheridan, Pa., and David, at home; two daughters, Mary, wife of the Rev. J. W. Drawbaugh, Cockeysville, Md., and Anna, at home.

Funeral services were conducted at Lititz and at St. John's Church, Brickerville, with Pastors Paul H. Sheffer, Harland D. Fague, and Francis R. Bell officiating. Interment was in Brickerville.

CHANGES OF PASTORATE

NEW YORK

ARNDT, MILTON F. From Concord Church, West Greece, N. Y. To Concordia Church, Kendall, N. Y. Box 127.

HEIN, EMIL A. From St. John's Church, Ancram, N. Y. To St. Matthew-Emanuel Church, Brooklyn, N. Y. 421—7th St.

KOPP, WALTER R. From St. Mark's Church, Hackensack, N. J. To Church of Epiphany, New York, N. Y. 3396 Wayne Ave.

MESSERSMITH, ALVIN F. From St. John's Church, Manorton, N. Y. To Peace Church, Rochester. 133 Caroline St.

STREBEL, EUGENE K. From Christ Church, Flushing, N. Y. To Christ Church, Freeport, N. Y. 61 N. Grove St.

NEWLY ASSIGNED CHAPLAINS ARMY

BOWERS, AUBURN F. From Shenandoah Co. parish, Va. To Hq. 75th AAA Gun Bn., Fort George G. Meade, Md.

AIR FORCE

SCHOFER, KARL F. From Trinity Church, Barberton, O. To Hq. 433rd Troop Carrier Wing, Greenville Air Force Base, S. C.

MISSIONARIES

Arrivals

BENZE, W. THEODORE. From India. To 24 N. Portland Ave., Ventnor, N. J.

Departures

ANSBACH, PAUL P., JR. From Springfield, O. To 3 Kasumi Cho, Nishinomiya, Japan.

WHETSTONE, H. V. From Waynesboro, Pa. (furlough). To American Lutheran Mission, Monrovia, Liberia, Africa.

The SECRET of GOD

ROBERT D.
HERSHEY



Dr. Robert D. Hershey, pastor of the Lutheran Church of the Holy Communion, in downtown Philadelphia, was guest preacher at the American Church in Berlin before the war. Later he preached extensively in England as exchange preacher from the United States. His radio sermons over American networks have attracted wide attention. This is his first book.

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in conclusion

THERE SEEMS TO BE good evidence that people in America are now more seriously interested in the Christian faith than at any other time in this generation. (See this week's "Church in the News.") It has even become respectable for college professors and famous writers to admit frankly that they believe in something.

No doubt it's because of the mood of uncertainty and frustration which has followed two world wars. "Why not try God?" somebody suggested. Maybe it's true that there is a God who can do something for us if we ask him. At least it's comparatively cheap to make the experiment.

I'm surely in favor of the questing of any bewildered soul in search of God, no matter how crude or blundering its efforts are. We should go out of our way every chance we get to try to share our convictions with people who are obviously hungry for some of their own.

BUT WE SHALL HAVE TO be very clear on one point (and probably many of us don't have this clear in our own minds): you can't come to God to heal and help you when you're frazzled and discouraged, and then go off next day and forget about it. To want to do things your own way, have all you can get for yourself—and to have God to sustain you in special emergencies—is too much to expect. "All this and heaven too"—that won't work.

Our Christian faith is a very radical proposition. We start out, even when we are healthy, prosperous, and optimistic, with the knowledge that we are helpless and foolish creatures. We can't see around the corner of the next minute. The only worth we have is in the fact that we came from the hands of a Creator. To forget that is to lose the one important thing.

A Christian is aware even in his happiest hours that of his own strength he can do nothing of any consequence. But all of us are constantly tempted to be proud of ourselves for something or other (our score in the bowling league or our big vocabulary or our excellent house cleaning).

But for some reason past our understanding, God is so much interested in us that he promises to give us power to do anything that he wants done.

WE DON'T GET our orders from him very directly. We are obliged to engage in a good bit of conversation with God (that is, prayer), which sometimes sounds like talking to ourselves. We gain a great deal from keeping in the company of our fellow-believers (attending church regularly) and consulting frequently with the authors who put on paper the Word that came to them from God (the Bible).

From experience we learn that these means are sufficient to strengthen us in our way of life. When big troubles come, like being seriously ill or facing the prospect of another war, we don't need to be much troubled. It has always been entirely clear to us that God will determine things as he considers right. Our only concern is to try to do what we think he wants done.

That's quite a different proposition from "trying God" as a sort of cheap insurance when we don't know what else to do. Being a Christian is expensive. It calls for the complete investment of everything we have. And we can't make the investment because we expect it to pay off, but only because we believe that according to the way the world was made that's the right thing to do. At least we can be sure we won't have anything to worry about.

—ELSON RUFF

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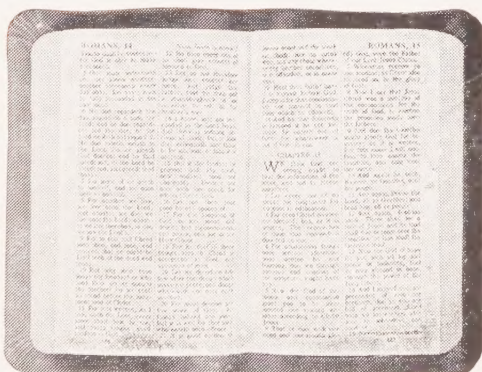
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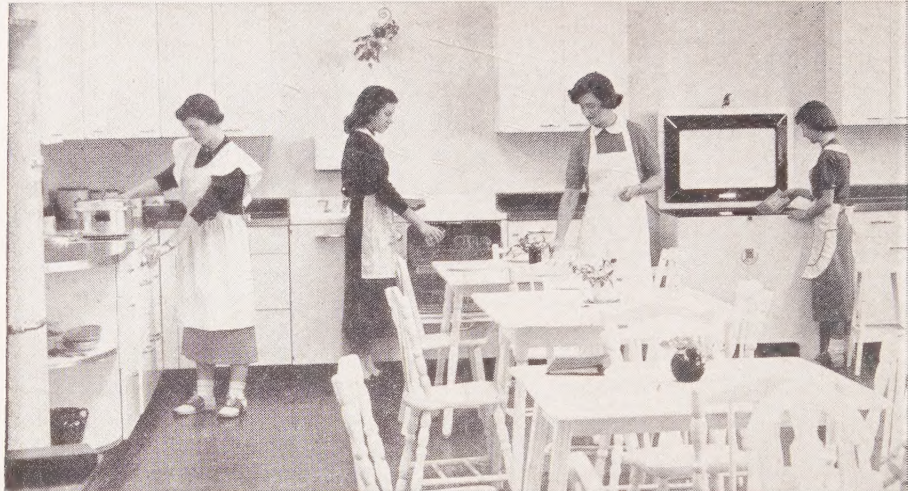
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